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THE

PSALMS OF DAVID,

WITH

Hymns and Spiritual Songs.

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ALSO,

THE CATECHISM, CONFESSION OF FAITH,

AND LITURGY

OF THE

Reformed Church in the Netherlands.

For the Use of the Reformed Dutch Church in North America.

With an APPENDIX, containing,
ARTICLES EXPLANATORY OF THE GOVERNMENT AND DISCIPLINE OF THE REFORMED DUTCH CHURCH IN THE UNITED STATES OF AMERICA.

Reformed Church in America

NEW-BRUNSWICK:
Printed and Sold, wholesale and retail, by
ABRAHAM BLAUVELT.—1798.

Extracts from the acte of the reverend synod of the reformed Dutch church in North-America, October, 1788.

"THE *Synod, convinced of the propriety of introducing an uniformity of English Psalmod, in their churches, directed that a Psalm Book be formed by a selection from the Versions of Dr. Brady and Mr. Tate, Dr. Watts, and the book at present in use in the Dutch Church of the City of New-York; with such alterations as may be found necessary; and also that a number of Hymns be bound up in the same Volume; which, when approved of, the Synod will recommend to be used in all the churches under their care, where Divine Service is performed in the English language.*

The Synod farther directed, that the Heidelbergh Catechism and the Compendium, the Confession of Faith and the Liturgy of the Reformed Church in the Netherlands, as they are translated in the aforesaid Psalm Book used in the Dutch Church of the City of New-York, be added to the Psalm Book and Hymns."

Synod Extraordinary, May, 1789.

"REPORT *being made that the Psalm Book and Hymns were prepared agreeably to the Direction of Synod, and the same being approved of; it was ordered that the Reverend Doctor Livingston, Professor of Theology and President of the present Synod, be requested to commit them immediately to the press, and when completed, to affix thereto his name, that so the respective Congregations may be assured that this publication is made with the approbation and by the authority of the Synod.*"

AGREEABLY to the foregoing resolutions, I hereby certify that the Psalms and Hymns; together with the Catechism and Compendium, the Confession of Faith and Liturgy contained in this book, are the same which the Reverend Synod have approved, and now recommend to be used in all their Churches where Divine Service is performed in the English Language.

Given at NEW-YORK, *October 22, 1789.*

JOHN H. LIVINGSTON.

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PSALMS

OF

DAVID.

PSALM 1, C. M.

1 HOW bleſt is he who ne'er conſents
By ill advice to walk;
Nor ſtands in ſinners ways, nor ſits
Where men profanely talk!

2 But makes the perfect law of God
His buſ'neſs and delight;
Devoutly reads therein by day,
And meditates by night.

3 Like ſome fair tree, which, fed by ſtreams
With timely fruit does bend,
He ſtill ſhall flouriſh, and ſucceſs
All his deſigns attend.

4 Ungodly men, and their attempts,
No laſting root ſhall find;
Untimely blaſted, and diſpers'd,
Like chaff before the wind.

5 Their guilt ſhall ſtrike the wicked dumb
Before their Judge's face;
No formal hypocrite ſhall then,
Among the ſaints have place.

6 For God approves the juſt man's ways;
To happineſs they tend:
But ſinners and the paths they tread,
Shall both in ruin end.

PSALM 2, C. M.

1 WITH reſtleſs and ungovern'd rage,
Why do the heathen ſtorm?
Why in ſuch raſh attempts engage,
As they can ne'er perform?

2 The great in counſel, and in might,
Their various forces bring;
Againſt the Lord they all unite,
And his anointed King.

3 "Muſt we ſubmit to their commands?"
Preſumptuouſly they ſay;
"No; let us break their ſlaviſh bands,
"And caſt their chains away."

4 But God, who ſits enthron'd on high,
And ſees how they combine,
Does their conſpiring ſtrength defy,
And mocks their vain deſign.

5 Thick clouds of wrath divine ſhall break
On his rebellious foes;
And thus will he in thunder ſpeak,
To all that dare oppoſe.

6 "Though madly you diſpute my will,
"The King that I ordain,
"Whoſe throne is fix'd on Sion's hill,
"Shall there ſecurely reign."

7 Attend, O earth, whilſt I declare
God's uncontrol'd decree:
"Thou art my Son; this day, my heir,
"Have I begotten thee.

8 "Aſk and receive thy full demands,
"Thine ſhall the Heathen be:
"The utmoſt limits of the lands
"Shall be poſſeſs'd by thee.

9 "Thy threat'ning ſceptre thou ſhalt ſhake,
"And cruſh them ev'ry where;
"As maſſy bars of iron break
"The potter's brittle ware."

10 Learn then, ye princes; and give ear,
Ye judges of the earth:
Worſhip the Lord with holy fear;
Rejoice with awful mirth.

11 Appeaſe the Son, with due reſpect
Your timely homage pay;
Leſt he revenge the bold neglect,
Incens'd by your delay.

12 If but in part his anger riſe,
Who can endure the flame?
Then bleſt are they whoſe hope relies
On his moſt holy name.

PSALM 3, C. M.

1 MY God, how many are my fears?
How faſt my foes increaſe!
Conſpiring my eternal death,
They break my preſent peace.

2 The lying tempter would perſuade
There's no relief in Heaven,
And all my growing ſins appear
Too great to be forgiven.

3 But thou, my glory, and my ſtrength,
Shalt on the tempter tread,
Shalt ſilence all my threat'ning guilt,
And raiſe my drooping head.

4 I cry'd, and from his holy hill
He bow'd a liſt'ning ear:
I call'd my Father, and my God,
And he ſubdu'd my fear.

5 He shed soft slumbers on mine eyes,
In spite of all my foes;
I woke and wonder'd at the grace
That guarded my repose.

6 What tho' the hosts of death and hell
All arm'd against me stood;
Terrors no more shall shake my soul;
My refuge is my God.

7 Arise, O Lord, fulfil thy grace,
While I thy glory sing;
My God has broke the serpent's teeth,
And death has lost his sting.

8 Salvation to the Lord belongs,
His arm alone can save;
Blessings attend thy people here,
And reach beyond the grave.

PSALM 4, L. M.

1 O GOD of grace and righteousness,
Hear and attend when I complain;
Thou hast enlarg'd me in distress,
Bow down a gracious ear again.

2 Ye sons of men in vain ye try
To turn my glory into shame;
How long will scoffers love to lie,
And dare reproach my Saviour's name?

3 Know that the Lord divides his saints
From all the tribes of men beside;
He hears and pities their complaints,
For the dear sake of Christ that died.

4 When our obedient hands have done
A thousand works of righteousness,
We put our trust in God alone,
And glory in his pard'ning grace.

5 Let the unthinking many say,
"Who will bestow some earthly good?"
But, Lord, thy light and love we pray;
Our souls desire this heav'nly food.

6 Then shall my cheerful powers rejoice
At grace divine, and love so great;
Nor will I change my happy choice
For all their wealth and boasted state.

PSALM 5, C. M.

1 LORD, in the morning thou shalt hear
My voice ascending high;
To thee will I direct my prayer,
To thee lift up mine eye.

2 Up to the hills where Christ is gone
To plead for all his saints,
Presenting at his Father's throne,
Our songs and our complaints.

3 Thou art a God, before whose sight
The wicked shall not stand;
Sinners shall ne'er be thy delight,
Nor dwell at thy right hand.

4 But to thy house will I resort,
To taste thy mercies there;
I will frequent thine holy court,
And worship in thy fear.

5 O may thy spirit guide my feet
In ways of righteousness!
Make every path of duty strait,
And plain before my face.

6 My watchful enemies combine
To tempt my feet astray;
They flatter with a base design,
To make my soul their prey.

7 Lord, cruſh the ſerpent in the duſt,
And all his plots deſtroy;
While thoſe that in thy mercy truſt,
For ever ſhout for joy.

8 The men that love and fear thy name,
Shall ſee their hopes fulfill'd;
The mighty God will compaſs them
With favour as a ſhield.

PSALM 6, C. M.

1 THY dreadful anger, Lord, reſtrain,
And ſpare a wretch forlorn;
Correct me not in thy fierce wrath,
Too heavy to be borne.

2 Have mercy, Lord, for I grow faint,
Unable to endure
The anguiſh of my aching bones,
Which thou alone can'ſt cure.

3 My tortur'd fleſh diſtracts my mind,
And fills my ſoul with grief:
But, Lord, how long wilt thou delay
To grant me thy relief?

4 Thy wonted goodneſs, Lord, repeat,
And eaſe my troubled ſoul:
Lord, for thy wondrous mercy's ſake,
Vouchſafe to make me whole.

5 For after death no more can I
On earth thy acts proclaim;
No priſ'ner of the ſilent grave
Can magnify thy name.

6 Quite tir'd with pain, with groaning faint,
No hope of eaſe I ſee;
The night, that quiets common grief,
Is ſpent in tears by me.

7 My beauty fades, my ſight grows dim,
My eyes with weakneſs cloſe;
Old age o'ertakes me, whilſt I think
On my inſulting foes.

8 Depart, ye wicked; in my wrongs
Ye ſhall no more rejoice;
For God, I find, accepts my tears,
And liſtens to my voice.

9 He hears, and grants my humble pray'r;
And they that wiſh my fall
Shall bluſh and rage, to ſee that God
Protects me from them all.

PSALM 7, C. M.

1 MY truſt is in my heavenly Friend,
My hope in thee, my God:
Riſe and my helpleſs life defend,
From thoſe that ſeek my blood.

2 With inſolence and fury they
My ſoul in pieces tear,
As hungry lions rend the prey,
When no deliverer's near.

3 If e'er my pride provok'd them firſt,
Or once abus'd my foe,
Then let them tread my life to duſt,
And lay my honour low.

4 If there be malice found in me,
I know thy piercing eyes;
I ſhould not dare appeal to thee,
Nor aſk my God to riſe.

5 Ariſe, my God, lift up thy hand,
Their pride and power controul;
Awake to judgment, and command
Deliv'rance for my ſoul.

6 Let ſinners and their wicked rage
Be humbled to the duſt;
Shall not the God of truth engage
To vindicate the juſt?

7 He knows the heart, he tries the reins,
He will defend th' upright:
His ſharpeſt arrows he ordains
Againſt the ſons of ſpite.

8 Tho' leagu'd in guile their malice ſpread,
A ſnare before my way;
Their miſchiefs on their impious head,
His vengeance ſhall repay.

9 That cruel perſecuting race
Muſt feel his dreadful ſword;
Awake my ſoul, and praiſe the grace
And juſtice of the LORD.

PSALM 8, S. M.

1 O LORD, our heavenly king,
Thy name is all divine;
Thy glories round the earth are ſpread,
And o'er the heavens they ſhine.

2 When to thy works on high,
I raiſe my wondering eyes,
And ſee the moon complete in light
Adorn the darkſome ſkies.

3 When I ſurvey the ſtars
And all their ſhining forms,
LORD, what is man, that worthleſs thing,
A-kin to duſt and worms?

4 LORD, what is worthleſs man,
That thou ſhouldſt love him ſo?
Next to thine angels is he plac'd,
And Lord of all below.

5 Thine honors crown his head,
While beasts like slaves obey,
And birds that cut the air with wings,
And fish that cleave the sea.

6 How rich thy bounties are!
And wond'rous are thy ways,
Of dust and worms thy power can frame
A monument of praise.

7 From mouths of feeble babes
And sucklings, thou canst draw
Surprising honors to thy name,
And strike the world with awe.

8 O Lord, our heavenly King,
Thy name is all divine;
Thy glories round the earth are spread,
And o'er the heav'ns they shine.

PSALM 9 L. M.

1 TO celebrate thy name, O LORD!
My heart and voice, in one accord,
With grateful joy, I will declare
To men thy works, which wond'rous are.

2 The thought of them to me shall bring
Exalted pleasure whilst I sing:
My thankful soul shall strive to raise,
To thee, my God, triumphant praise.

3 When those who did against me rise,
Have fled with shame, struck with surprise
Terror shall seize them in their flight;
They fall and perish at thy sight.

4 Against my life they strove in vain;
For thou didst still my cause maintain;
My right asserting from thy throne,
Where justice reigns, and truth is kno

5 The insolence of heathen pride,
O God of truth, thou wilt deride;
Their offspring shall be low debas'd,
Their names with infamy disgrac'd.

PART II.

6 Mistaken foes, your ill design,
Quite vanquish'd, now you must resign;
Our city yet remains secure,
Altho' you thought its ruin sure.

7 For God, the LORD, enthron'd on high,
Is with impartial justice nigh:
His judgment-seat he hath prepar'd,
As well to punish as reward.

8 There shall he sit in righteousness,
And ev'ry secret wrong redress:
His anger will his foes destroy,
His saints shall still his smiles enjoy.

9 GOD is a constant sure defence
Against oppressive insolence;
And when our foes exert their rage,
He will in our behalf engage.

10 All those who have his goodness known,
Will look for help to GOD alone;
His mercy never will neglect
Those who his holy name respect.

PART III.

11 Oh join your hearts in one accord,
From Sion's hill bless ye the LORD;
His deeds throughout the world proclaim,
'Till all revere his holy name.

12 When he inquiry makes for guilt,
The blood of saints by sinners spilt;

He calls to mind the poor distress'd
And all their wrongs are soon redress'd.

13 Then pity, LORD, my troubled state,
Dispel the grief my foes create;
Thou who dost oft my pray'r attend,
And in distress assistance lend.

14 That I in Zion may proclaim
Thy praise to all who love thy name,
And in loud shouts of grateful joy,
My heart and tongue, and voice employ.

15 Deep in the pit design'd for me,
The heathen pride shall humbled be;
Their feet insensibly ensnar'd,
Where they my ruin had prepar'd.

16 Thus by his judgments, GOD is known;
All nations must his justice own;
The wicked he will low debase,
And by their own designs disgrace.

17 In hell the sinner shall be cast,
'Mid torments which must ever last:
None are by privacy obscur'd,
None shall by numbers be secur'd.

18 His suff'ring saints, when most distress'd,
Are by his timely aid redress'd;
Tho' for a while in sorrows drown'd,
Their hope shall with success be crown'd.

19 Arise, O LORD! to judgment come,
Pronounce the guilty heathen's doom;
Let not thy foes thy saints devour;
But crush them by Almighty pow'r.

20 Strike terror through the nations round;
The heathen pride, O LORD! confound;
And let them by consenting fear,
No more than mortal men appear.

PSALM 10, C. M.

1 WHY doth the Lord depart so far,
And why conceal his face,
When great calamities appear,
And times of deep distress?

2 Lord, shall the wicked still deride
Thy justice and thy laws?
Shall they advance their heads in pride,
And slight the righteous cause.

3 They cast thy judgments from their sight,
And then insult the poor;
They boast in their exalted height,
That they shall fall no more.

4 Arise, O God, lift up thine hand,
Attend our humble cry;
No enemy shall dare to stand,
When God ascends on high.

5 Why do the men of malice rage,
And say with foolish pride,
The God *of heav'n will ne'er engage*
To fight on Zion's *side.*

6 But thou for ever art our Lord,
And pow'rful is thine hand,
As when the heathen felt thy sword,
And perish'd from thy land.

7 Thou wilt prepare our hearts to pray,
And cause thine ear to hear;
Accept the vows thy children pay,
And free thy saints from fear.

8 Proud tyrants shall no more oppress,
No more despise the just;
And mighty sinners shall confess
They are but earth and dust.

PSALM 11, C. M.

1 SINCE I have plac'd my truſt in God,
A refuge always nigh,
Why ſhould I, like a tim'rous bird,
To diſtant mountains fly?

2 Behold, the wicked bend their bow,
And ready fix their dart,
Lurking in ambuſh to deſtroy
The man of upright heart.

3 When once the firm aſſurance fails
Which public faith imparts,
'Tis time for innocence to fly
From ſuch deceitful arts.

4 The Lord hath both a temple here
And righteous throne above.
Whence he ſurveys the ſons of men
And how their councils move.

5 If God the righteous, whom he loves,
For trial does correct;
What muſt the ſons of violence,
Whom he abhors, expect?

6 Snares, fire, and brimſtone, on their heads,
Shall in one tempeſt ſhow'r;
This dreadful mixture his revenge
Into their cup ſhall pour.

7 The righteous Lord will righteous deeds
With ſignal favour grace;
And to the upright man diſcloſe
The brightneſs of his face.

PSALM 12, L. M.

1 ALMIGHTY God appear and ſave!
For vice and vanity prevail:

The godly perish in the grave,
The just depart, the faithful fail.

2 The whloe discourse, when crouds are met,
Is fill'd with trifles, loose and vain;
Their lips are flatt'ry and deceit,
And their proud language is profane.

3 But lips that with deceit abound,
Shall not maintain their triumph long:
The God of vengeance will confound
The flattering and blaspheming tongue.

4 *Yet shall our words be free, they cry,*
Our tongues shall be controul'd by none:
Where is the Lord, will ask us why?
Or say, our lips are not our own?

5 The Lord who sees the poor oppress,
And hears th' oppressor's haughty strain,
Will rise to give his children rest,
Nor shall they trust his word in vain.

6 Thy word, O Lord, tho' often try'd,
Void of deceit shall still appear;
Not silver, seven times purify'd
From dross and mixture, shines so clear.

7 Thy grace shall in the darkest hour
Defend from danger and surprise;
Tho' when the vilest men have power,
On every side oppressors rise.

PSALM 13, S. M.

1 HOW long shall I repine?
LORD, must I ever mourn?
Hast thou withdrawn from me?
And wilt thou ne'er return?

2 How long ſhall anxious thoughts
My heart with grief oppreſs?
How long my foes inſult,
And I have no redreſs?

3 Oh! to my longing eyes
Reſtore thy wonted light;
And ſoon, or I ſhall ſleep
In everlaſting night.

4 Reſtore me, leſt they boaſt,
'Twas their own ſtrength o'ercame;
Leſt thoſe who vex my ſoul,
Should triumph in my ſhame.

5 Since I my truſt have plac'd
Beneath thy mercy's wing;
Thy help will come, and then
My heart with joy ſhall ſing:

6 Then ſhall my ſong, inſpir'd,
To thee, my God, aſcend,
Why to my ſoul diſtreſs'd,
Such bounty didſt extend.

PSALM 14, L. M.

1 SURE wicked fools muſt need ſuppoſe
That God is nothing but a name;
Corrupt and lewd their practice grows,
No breaſt is warm'd with holy flame.

2 The Lord look'd down from heav'ns high tow'r
And all the ſons of men did view,
To ſee if any own'd his pow'r,
If any truth or juſtice knew.

3 But all, he ſaw, were gone aſide;
All were degen'rate grown, and baſe;
None took religion for their guide,
Not one of all the ſinful race.

4 But can thoſe workers of deceit
Be all ſo dull and ſenſeleſs grown,
That they, like bread, my people eat,
And God's Almighty pow'r diſown?

5 How will they tremble then for fear,
When his juſt wrath ſhall them o'ertake?
For, to the righteous, God is near,
And never will their cauſe forſake.

6 Ill men in vain with ſcorn expoſe
Thoſe methods which the good purſue;
Since God a refuge is for thoſe
Whom his juſt eyes with favour view.

7 Would he his ſaving pow'r employ
To break his people's ſervile band;
Then ſhouts of univerſal joy
Should loudly echo through the land.

PSALM 15, L. M.

1 WHO ſhall aſcend thy heav'nly place,
Great God, and dwell before thy face?
The man that minds religion now,
And humbly walks with God below:

2 Whoſe hands are pure, whoſe heart is clean;
Whoſe lips ſtill ſpeak the thing they mean;
No ſlanders dwell upon his tongue;
He hates to do his neighbour wrong.

3 Scarce will he truſt an ill report,
Or vent it to his neighbour's hurt;
Sinners of ſtate he can deſpiſe,
But ſaints are honour'd in his eyes.

4 Firm to his word he ever ſtood,
And always makes his promiſe good;
Nor dares to change the thing he ſwears,
What ever pain or loſs he bears.

5 He never deals in bribing gold,
And mourns that juſtice ſhould be ſold:
While others ſcorn and wrong the poor,
Sweet charity attends his door.

6 He loves his enemies, and prays
For thoſe that curſe him to his face;
And doth to all men ſtill the ſame
That he would hope or wiſh from them.

7 Yet, when his holieſt works are done,
His ſoul depends on grace alone:
This is the man thy face ſhall ſee,
And dwell for ever, Lord, with thee.

PSALM 16, L. M.

1 PRESERVE me, Lord, in time of need,
For ſuccour to thy throne I flee,
But have no merits there to plead;
My goodneſs cannot reach to thee.

2 Oft have my heart and tongue confeſt
How empty and how poor I am;
My praiſe can never make thee bleſt,
Nor add new glories to thy name.

3 Yet, Lord, thy ſaints on earth may reap
Some profit by the good we do;
Theſe are the company I keep,
Theſe are the choiceſt friends I know.

4 Let others chuſe the ſons of mirth
To give a reliſh to their wine;
I love the men of heav'nly birth,
Whoſe thoughts and language are divine.

PART II.

5 How faſt their guilt and ſorrows riſe,
Who haſte to ſeek ſome idol-god!

I will not taſte their ſacrifice,
Their off'rings of forbidden blood.

6 My God provides a richer cup,
And nobler food to live upon;
He for my life has offer'd up
Jeſus, his beſt beloved ſon.

7 His love is my perpetual feaſt;
By day his counſels guide me right;
And be his name for ever bleſt,
Who gives me ſweet advice by night.

8 I ſet him ſtill before mine eyes;
At my right hand he ſtands prepar'd
To keep my ſoul from all ſurpriſe,
And be my everlaſting guard.

PART III.

9 When God is nigh, my faith is ſtrong,
His arm is my almighty prop:
Be glad my heart, rejoice my tongue,
My dying fleſh ſhall reſt in hope.

10 Though in the duſt I lay my head,
Yet, gracious God, thou wilt not leave
My ſoul for ever with the dead,
Nor loſe thy children in the grave.

11 My fleſh ſhall thy firſt call obey,
Shake off the duſt, and riſe on high;
Then ſhalt thou lead the wond'rous way
Up to the throne above the ſky.

12 There ſtreams of endleſs pleaſure flow;
And full diſcoveries of thy grace
(Which we but taſted here below)
Spread heavenly joys through all the place.

PSALM 17, C. M.

1 TO my juſt plea, and ſad complaint,
Attend, O righteous Lord;
And to my pray'r, as 'tis unfeign'd,
A gracious ear afford.

2 As in thy ſight I am approv'd,
So let my ſentence be;
And with impartial eyes, O Lord,
My upright dealing ſee.

3 For thou haſt ſearch'd and prov'd each part,
And watch'd me day and night;
And thou haſt ſeen my tongue and heart
Have aim'd at what was right.

4 Concerning all the works of men,
Thou know'ſt my heart, O Lord!
How true and faithful I have been
According to thy word.

5 Hold up my goings in thy path,
Nor let my footſteps ſlide:
O Lord, my God, ev'n unto death
Be thou my conſtant guide.

PART II, L. M.

6 Lord, I am thine; but thou wilt prove
My faith, my patience, and my love;
When men of ſpite againſt me join,
They are the ſword, the hand is thine.

7 Their hope and portion lie below;
'Tis all the happineſs they know;
'Tis all they ſeek; they take their ſhares;
And leave the reſt among their heirs.

8 What ſinners value, I reſign;
Lord, 'tis enough that thou art mine:

I shall behold thy blissful face,
And stand complete in righteousness.

9 This life's a dream, an empty show;
But the bright world, to which I go,
Hath joys substantial and sincere;
When shall I wake and find me there?

10 O glorious hour! O blest abode!
I shall be near, and like my God;
And flesh and sin no more controul
The sacred pleasures of the soul.

11 My flesh shall slumber in the ground,
Till the last trumpet's joyful sound:
Then burst the chains with sweet surprise,
And in my Saviour's image rise.

PSALM 18, L. M.

1 NO change of times shall ever shock,
My firm affection, Lord, to thee;
For thou hast always been a rock,
A fortress and defence to me.

2 Thou my deliv'rer art, O God;
My trust is in thy mighty pow'r:
Thou art my shield from foes abroad,
At home my safeguard and my tow'r.

3 To thee will I address my pray'r,
(To whom all praise we justly owe;)
So shall I, by thy watchful care,
Be guarded from my treach'rous foe.

4 By floods of wicked men distress'd,
With deadly sorrows compass'd round,
With dire infernal pangs oppress'd,
In death's unwieldy fetters bound:

5 To heav'n I made my mournful pray'r,
To God addreſs'd my humble moan;
Who graciouſly inclin'd his ear,
And heard me from his lofty throne.

PART II.

6 When God aroſe my part to take,
The conſcious earth was ſtruck with fear;
The hills did at his preſence ſhake,
Nor could his dreadful fury bear.

7 Thick clouds of ſmoke diſpers'd abroad,
Enſigns of wrath before him came;
Devouring fire around him glow'd,
That coals were kindled at its flame.

8 He left the beauteous realms of light,
Whilſt heav'n bow'd down its awful head;
Beneath his feet ſubſtantial night
Was, like a ſable carpet, ſpread.

9 The chariot of the king of kings,
Which active troops of angels drew,
On a ſtrong tempeſt's rapid wings,
With moſt amazing ſwiftneſs flew.

10 Black wat'ry miſts and clouds conſpir'd,
With thickeſt ſhades his face to veil;
But at his brightneſs ſoon re-tir'd,
And fell in ſhow'rs of fire and hail.

11 Thro' heav'ns wide arch a thund'ring peal,
God's angry voice, did loudly roar;
While earth's ſad face with heaps of hail
And flakes of fire was cover'd o'er.

12 His ſharpen'd arrows round he threw,
Which made his ſcatter'd foes retreat;
Like darts his nimble light'nings flew,
And quickly finiſh'd their defeat.

13 The deep its secret stores disclos'd,
The world's foundations naked lay;
By his avenging wrath expos'd,
Which fiercely rag'd that dreadful day.

PART III.

14 The Lord did on my side engage;
From heav'n, his throne, my cause upheld,
And snatch'd me from the furious rage
Of threat'ning waves, that proudly swell'd.

15 God his resistless pow'r employ'd
My strongest foes' attempts to break;
Who else, with ease, had soon destroy'd
The weak defence that I could make.

16 Their subtile rage had near prevail'd,
When I distress'd and friendless lay;
But still, when other succours fail'd,
God was my firm support and stay.

17 From dangers that inclos'd me round,
He brought me forth, and set me free;
For some just cause his goodness found
That mov'd him to delight in me.

PART IV.

18 Thou suit'st, O Lord, thy righteous rule,
To various paths of human kind;
The humble, meek, and merciful,
With thee shall wond'rous mercy find.

19 Thou to the just shalt justice show;
The pure thy purity shall see;
Such as perversely choose to go,
Shall meet with due returns from thee.

20 That he the humble soul will save,
And crush the haughty's boasted might,

In me the Lord an instance gave,
Whose darkness he has turn'd to light.

21 On his firm succour I rely'd,
And did o'er num'rous foes prevail;
Nor fear'd whilst he was on my side,
The best defended walls to scale.

22 For God's designs shall still succeed;
His word will bear the utmost test;
He's a strong shield to all that need,
And on his sure protection rest.

23 Who then deserves to be ador'd,
But God, on whom my hopes depend?
Or who, except the mighty Lord,
Can with resistless pow'r defend?

PART V.

24 'Tis God that girds my armour on,
And all my just designs fulfils;
Through him my feet can swiftly run,
And nimbly climb the steepest hills.

25 Lessons of war from him I take,
And manly weapons learn to wield;
Strong bows of steel with ease I break,
Forc'd by my stronger arms to yield.

26 The buckler of his saving health
Protects me from assaulting foes;
His hand sustains me still; my wealth
And greatness from his bounty flows.

27 My goings he enlarg'd abroad,
Till then to narrow paths confin'd;
And when in slipp'ry ways I trod,
The method of my steps design'd.

28 Through him I num'rous hosts defeat,
And flying squadrons captive take;

Nor from my fierce purſuit retreat,
Till I a final conqueſt make.

29 Cover'd with wounds, in vain they try,
Their vanquiſh'd heads again to rear;
Spight of their boaſted ſtrength, they lie
Beneath my feet, and grovel there.

30 God, when freſh armies take the field,
Recruits my ſtrength, my courage warms;
He makes my ſtrong oppoſers yield,
Subdu'd by my prevailing arms;

31 Through him, the necks of proſtrate foes
My conqu'ring feet in triumph preſs;
Aided by him, I root out thoſe
Who hate and envy my ſucceſs.

32 With loud complaints all friends they try'd,
But none was able to defend;
At length to God for help they cry'd;
But God would no aſſiſtance lend.

33 Like flying duſt, which winds purſue,
Their broken troops I ſcatter'd round;
Their ſlaughter'd bodies forth I threw,
Like loathſome dirt, that clogs the ground.

PART VI.

34 The people oft at ſtrife till now,
By God's appointment me obey;
The heathen to my ſceptre bow,
And unknown nations own my ſway.

35 Remoteſt realms their homage ſend,
When my ſucceſsful name they hear;
Strangers for my commands attend,
Charm'd with reſpect, or aw'd by fear.

36 All to my ſummons tamely yield,
Or ſoon in battle are diſmay'd:

For ſtronger holds they quit the field,
And ſtill in ſtrongeſt holds afraid.

37 Let the eternal Lord be prais'd,
The rock on whoſe defence I reſt!
O'er higheſt heav'ns his name be rais'd,
Who me with his ſalvation bleſt!

38 'Tis God that ſtill ſupports my right,
His juſt revenge my foes purſues;
'Tis he that, with reſiſtleſs might,
Fierce nations to my yoke ſubdues.

39 My univerſal ſafeguard he!
From whom my laſting honours flow,
He made me great, and ſet me free
From my remorſeleſs bloody foe.

40 Therefore, to celebrate his fame,
My grateful voice to heav'n I'll raiſe;
And nations, ſtrangers to his name,
Shall thus be taught to ſing his praiſe.

41 "God to his king deliv'rance ſends,
"Shews his anointed ſignal grace;
"His mercy evermore extends
"To David, and his promis'd race."

PSALM 19, S. M.

1 BEHOLD the lofty ſky
Declares its maker God,
And all the ſtarry works on high
Proclaim his pow'r abroad.

2 The darkneſs and the light
Still keep their courſe the ſame;
While night to day and day to night
Divinely teach his name.

3 In every diff'rent land
Their general voice is known;

They shew the wonders of his hand,
And orders of his throne,

4 Ye christian lands, rejoice,
Here he reveals his word;
We are not left to nature's voice
To bid us know the Lord.

5 His statutes and commands
Are set before our eyes;
He puts his gospel in our hands,
Where our salvation lies.

6 His laws are just and pure,
His truth without deceit,
His promises for ever sure,
And his rewards are great.

7 Not honey to the taste
Affords so much delight:
Nor gold that has the furnace pass'd
So much allures the sight.

8 While of thy works I sing,
Thy glory to proclaim,
Accept the praise, my God, my King
In my Redeemer's name.

PART II.

9 Behold the morning sun
Begins his glorious way;
His beams through all the nations run
And life and light convey.

10 But where the Gospel comes
It spreads diviner light,
It calls dead sinners from their tombs,
And gives the blind their sight.

11 How perfect is thy word!
And all thy judgments just,

Forever sure thy promise, Lord,
And men securely trust.

12 My gracious God, how plain
Are thy directions giv'n!
Oh may I never read in vain,
But find the path to heav'n!

13 I heard thy word with love,
And I would fain obey:
Send thy good spirit from above
To guide me lest I stray.

14 Oh who can ever find
The errors of his ways?
Yet with a bold presumptuous mind
I would not dare transgress.

15 Warn me of every sin,
Forgive my secret faults,
And cleanse this guilty soul of mine,
Whose crimes exceed my thoughts.

16 While with my heart and tongue
I spread thy praise abroad;
Accept the worship and the song,
My Saviour and my God.

PSALM 20, L. M.

1 NOW may the God of pow'r and grace
Attend his people's humble cry!
Jehovah hears when *Isr'el* prays,
And brings deliv'rance from on high.

2 The name of *Jacob's* God defends,
When bucklers fail and brazen walls;
He from his sanctuary sends
Succour and strength when Zion calls.

3 Well he remembers all our sighs,
His love exceeds our best deserts;

His love accepts the sacrifice
Of humble groans and broken hearts.

4 In his salvation is our hope,
And in the name of *Isr'els* God,
Our troops shall lift their banners up,
Our navies spread their flags abroad.

5 Some trust in horses train'd for war,
And some of chariots make their boasts:
Our surest expectations are
From thee, the Lord of heav'nly hosts.

6 O may the mem'ry of thy name
Inspire our armies for the fight!
Our foes shall fall and die with shame,
Or quit the field with coward flight.

7 Now save us, Lord, from slavish fear,
Now let our hopes be firm and strong,
Till thy salvation shall appear,
And joy and triumph raise the song.

PSALM 21, C. M.

1 IN thee, great God, with songs of praise,
Our favour'd realms rejoice;
And, blest with thy salvation, raise
To heav'n their cheerful voice.

2 Thy sure defence, thro' nations round,
Hath spread our rising name,
And all our feeble efforts crown'd
With freedom and with fame.

3 In deep distress our injur'd land
Implor'd thy power to save;
For life we pray'd; thy bounteous hand
The timely blessing gave.

4 Thy mighty arm, eternal pow'r,
Oppos'd their deadly aim,

In mercy swept them from our shore,
And spread their sails with shame.

5 On thee, in want, in woe or pain,
Our hearts alone rely;
Our rights thy mercy will maintain,
And all our wants supply.

6 Thus, Lord, thy wond'rous pow'r declare,
And still exalt thy fame;
While we glad songs of praise prepare,
For thine Almighty name.

PART II. L. M.

7 David rejoic'd in God his strength,
Rais'd to the throne by special grace,
But *Christ* the son appears at length,
Fulfils the triumph and the praise.

8 How great the blest *Messiah's* joy
In the salvation of thy hand!
Lord, thou hast rais'd his kingdom high,
And giv'n the world to his command.

9 Thy goodness grants what e'er he will,
Nor doth the least request withhold:
Blessings of love prevent him still,
And crowns of glory, not of gold.

10 Honour and majesty divine
Around his sacred temples shine:
Blest with the favour of thy face,
And length of everlasting days.

11 Thine hand shall find out all his foes;
And as a fiery oven glows
With raging heat and living coals,
So shall thy wrath devour their souls.

PSALM 22, P. M.

1 MY GOD! my GOD! why leav'st thou me,
When I in anguish call on thee?

Why doſt thou me neglect,
And my loud pray'r reject?
All day, but all the day in vain,
To thee, O Lord, do I complain;
All night have I implor'd
Thy help to be reſtor'd.

2 Yet thou O Lord art ever juſt,
Relieving thoſe, who in thee truſt;
Therefore ſhall Iſrael raiſe
To thee, continual praiſe:
On thee our anceſtors rely'd,
And in thy ſtrength their foes defy'd;
To thee their pray'rs addreſs'd,
And with ſucceſs were bleſs'd.

3 Thy ſure deliv'rance, Lord, they found,
When dangers gather'd thickeſt round;
Thine ear their cries receiv'd,
And they were ſoon reliev'd;
But I, like none of human birth,
Am made the ſcoffing rabble's mirth;
Ev'n like a reptile baſe,
They hold me in diſgrace.

PART II.

4 My agonies, the gazing crowd,
Survey with ſcorn and laughter loud;
They mock whilſt I complain,
And thus my woes diſdain:
"He boaſted he was Heav'n's delight,
"Let God relieve his favorite;
"Let him aſſiſtance ſend,
"His ſervant to defend."

But thou did'ſt from my mother's womb,
Make me a living offſpring come;
Thy care thou didſt extend,
And helpleſs me defend:

My youth thou didſt from dangers ſhield,
And guardian-like protection yield;
In thee I will confide,
For thou art ſtill my guide.

6 Withdraw not then, O God, Moſt High!
Thy aid when trouble is ſo nigh;
Do thou that help extend,
On which I ſtill depend.
High pamper'd bulls, a frowning throng,
From *Baſan's* foreſt, fierce and ſtrong,
Prepare with growing rage,
Againſt me to engage.

7 They gape on me and to my fears,
Each mouth a yawning grave appears;
Wide open to devour
My ſoul, when in their pow'r:
The deſart lion's ſavage roar,
Could not increaſe my horrors more,
In compact cloſe combin'd,
They have my fall deſign'd.

PART III.

8 My joints are rack'd, and out of frame;
My heart like wax before the flame,
Within my boſom glows;
My blood like water flows:
My ſtrength is parch'd like potter's clay,
My fault'ring tongue forgets to play;
My ſoul all hope reſigns,
And to the grave declines.

9 Like blood-hounds, they aſſembled round,
My harmleſs hands and feet they wound;
And through my conſtant pain,
I languiſh and complain;

That all my bones may well be told ;
Yet this a paſtime they behold,
And ſtill their pleaſure ſhew,
At each increaſe of woe.

10 As ſpoil, my garments they divide :
By lots their portions they decide ;
Therefore thy arm extend,
And kind protection ſend.
From their ſharp ſword defend thou me,
And ſet my life from danger free ;
Nor leave my ſoul o'erpow'r'd,
By dogs to be devour'd.

11 To me, O God ! aſſiſtance ſend,
My life from lions fierce defend ;
As once thy ſtrength prevail'd,
When unicorns aſſail'd.
Then to my brethren I'll proclaim,
The triumphs of thy holy name ;
And to the ſaints repair,
Thy glory to declare.

12 " Praiſe ye the Lord in ſongs divine,
" Ye num'rous race of Iſr'el's line :
" To him with fervour pray,
" And low obeiſance pay :
" His people he hath ne'er diſdain'd,
" Or turn'd his face when they complain'd ;
" But to their humble pray'r
" Doth lend a gracious ear."

PART IV.

13 Thus in thy courts, thy name I'll bleſs,
And in loud ſongs my thanks expreſs ;
And to thy ſaints declare,
Thy providential care.

The meek companions of my grief.
Shall at my table find relief;
And all who seek thy face,
Shall find refreshing grace.

14 Then shall the world their homage pay,
To God, and his commands obey;
His pow'r they shall confess,
And pray'rs to him address.
From kings submission to receive,
Is his supreme prerogative,
Who doth the worlds sustain;
And over all things reign.

15 The rich his bounty must confess,
The poor their gen'rous patron bless;
To him they all resort,
For succour and support:
Then shall a race exalt his name,
And to their heirs his truth proclaim,
'Till heav'n and earth combin'd,
Are all to God resign'd.

PSALM 23, L. M.

1 THE Lord himself doth condescend,
To be my shepherd and my friend;
I on his faithfulness rely;
His care shall all my wants supply.

2 In pastures green he doth me lead,
And there in safety makes me feed;
Refreshing streams are ever nigh,
My thirsty soul to satisfy.

3 When stray'd, or languid, I complain,
His grace revives my soul again;
For his name's sake, in ways upright,
He makes me walk with great delight.

4 Yea, when death's gloomy vale I tread,
With joy, ev'n there, I'll lift my head;
From fear and dread he'll keep me free,
His rod and staff shall comfort me.

5 Thou spread'st a table, Lord, for me,
While foes with spite thy goodness see;
Thou dost my head with oil anoint,
And a full cup for me appoint.

6 Goodness and mercy shall to me,
Through all my life extended be;
And when my pilgrimage is o'er,
I'll dwell with thee for evermore.

PSALM 24, L. M.

1 THIS spacious earth is all the Lord's,
And men and worms and beasts and birds;
He rais'd the building on the seas,
And gave it for their dwelling-place.

2 But there's a brighter world on high,
Thy palace, Lord, above the sky;
Who shall ascend that blest abode,
And dwell so near his Maker, God?

3 He that abhors and fears to sin,
Whose heart is pure, whose hands are clean;
Him shall the Lord, the Saviour bless,
And clothe his soul with righteousness.

4 These are the men, the pious race,
That seek the God of *Jacob's* face;
These shall enjoy the blissful sight,
And dwell in everlasting light.

5 Rejoice, ye shining worlds on high,
Behold the King of glory nigh;
Who can this King of glory be?
The mighty Lord, the Saviour's he.

6 Ye heav'nly gates, your leaves display,
To make the Lord, the Saviour way;
Laden with spoils from earth and hell,
The Conqu'ror comes with God to dwell.

7 Rais'd from the dead in royal state,
He opens heav'n's eternal gate,
To give his saints a blest abode,
Near their Redeemer and their God.

PSALM 25, S. M.

1 I LIFT my soul to God,
My trust is in his name;
Let not my foes that seek my blood
Still triumph in my shame.

2 Sin and the pow'rs of hell
Perswade me to despair;
Lord, make me know thy cov'nant well,
That I may 'scape the snare.

3 From gleams of dawning light
Till ev'ning shades arise,
For thy salvation, Lord, I wait,
With ever-longing eyes.

4 Remember all thy grace,
And lead me in thy truth;
Forgive the sins of riper days,
And follies of my youth.

5 The Lord is just and kind,
The meek shall learn his ways,
And ev'ry humble sinner find
The methods of his grace.

6 For his own goodness sake
He saves my soul from shame;
He pardons (tho' my guilt be great)
Thro' my Redeemer's name.

PART II.

7 Where ſhall the man be found,
That fears t' offend his God,
That loves the goſpel's joyful ſound,
And trembles at the rod?

8 The Lord ſhall make him know
The ſecrets of his heart,
The wonders of his cov'nant ſhow,
And all his love impart.

9 The dealings of his pow'r
Are truth and mercy ſtill,
With ſuch as keep his cov'nant ſure,
And love to do his will.

10 Their ſouls ſhall dwell at eaſe
Before their Maker's face,
Their ſeed ſhall taſte the promiſes
In their extenſive grace.

PART III.

11 Mine eyes and my deſire
Are ever to the Lord;
I love to plead his promis'd grace,
And reſt upon his word.

12 Turn, turn thee to my ſoul,
Bring thy ſalvation near;
When will thy hand aſſiſt my feet
To 'ſcape the deadly ſnare?

13 When ſhall the ſov'reign grace
Of my forgiving God,
Reſtore me from thoſe dang'rous ways
My wand'ring feet have trod?

14 The tumult of my thoughts
Doth but enlarge my woe;

My ſpirit languiſhes, my heart
Is deſolate and low.

15 With ev'ry morning light
My ſorrow new begins;
Look on my anguiſh and my pain,
And pardon all my ſins.

16 Behold the hoſts of hell,
How cruel is their hate!
Againſt my life they riſe, and join,
Their fury with deceit.

17 Oh keep my ſoul from death,
Nor put my hope to ſhame,
For I have plac'd my only truſt
In my Redeemer's name.

18 With humble faith I wait
To ſee thy face again;
Of *Iſr'el* ſhall it ne'er be ſaid,
He ſought the Lord in vain.

PSALM 26, L. M.

1 JUDGE me, O Lord, and prove my ways,
And try my reins, and try my heart;
My faith upon thy promiſe ſtays,
Nor from thy law my feet depart.

2 I hate to walk, I hate to ſit
With men of vanity and lies;
The ſcoffer and the hypocrite
Are the abhorrence of mine eyes.

3 Amongſt thy ſaints will I appear,
Array'd in robes of innocence;
But when I ſtand before thy bar,
The blood of *Chriſt* is my defence.

4 I love thy habitation, Lord,
The temple where thine honours dwell;
There shall I hear thy holy word,
And there thy works of wonder tell.

5 Let not my soul be join'd at last
With men of treachery and blood,
Since I my days on earth have past
Among the saints and near my God.

PSALM 27, L. M.

1 WHOM should I fear, since God to me
Is saving health and glorious light;
He is my strength against my foes,
What dangers can my soul affright?

2 With fierce intent my flesh to tear,
When cruel foes beset me round,
They stumbled, and their haughty crests,
With sudden ruin, struck the ground.

3 My humble heart on God depends,
And dares with mighty hosts to cope;
Since he's my help, in doubtful war,
For certain conquest I will hope.

4 Henceforth to dwell within his house,
My heart's desire shall ever be;
To know his will I'll there resort,
The beauty of the Lord to see.

5 For there alone my soul shall find
Sweet rest, in times of deep distress,
And safe as on a rock, with joy,
Abide in that secure recess.

6 Whilst God, by his Almighty pow'r,
My head o'er all my foes shall raise,
My soul thank-offerings shall make,
And sing before him songs of praise.

PART II, C. M.

7 Soon as I heard my Father ſay,
"Ye children, ſeek my grace,"
My heart reply'd without delay,
"I'll ſeek my Father's face."

8 Let not thy face be hid from me,
Nor frown my ſoul away,
God of my life, I fly to thee
In a diſtreſſing day.

9 Should friends and kindred near and dear,
Leave me to want or die,
My God will make my life his care,
And all my need ſupply.

10 My fainting fleſh had dy'd with grief,
Had not my ſoul believ'd,
To ſee thy grace provide relief,
Nor was my hope deceiv'd.

11 Wait on the Lord, ye trembling ſaints,
And keep your courage up;
He'll raiſe your ſpirit when it faints,
And far exceed your hope.

PSALM 28, L. M.

1 TO thee, O Lord, I raiſe my cries;
My fervent pray'r in mercy hear;
For ruin waits my trembling ſoul,
If thou refuſe a gracious ear.

2 When ſuppliant tow'rd thy holy hill,
I lift my mournful hands to pray,
Afford thy grace, nor drive me ſtill,
With impious hypocrites away.

3 To ſons of falſehood, that deſpiſe
The works and wonders of thy reign,
Thy vengeance gives the due reward,
And ſinks their ſouls to endleſs pain.

4 But, ever bleſſed be the Lord,
Whoſe mercy hears my mournful voice,
My heart, that truſted in his word,
In his ſalvation ſhall rejoice.

5 Let ev'ry ſaint in ſore diſtreſs,
By faith approach his Saviour, God;
Then grant, O Lord, thy pard'ning grace,
And feed thy church with heav'nly food.

PSALM 29, L. M.

1 YE princes, that in might excel,
Your grateful ſacrifice prepare;
God's glorious actions loudly tell,
His wond'rous pow'r to all declare.

2 To his great name freſh altars raiſe;
Devoutly due reſpect afford;
Him in his holy temple praiſe,
Where he's with ſolemn ſtate ador'd.

3 'Tis he that with amazing noiſe
The wat'ry clouds in ſunder breaks:
The ocean trembles at his voice,
When he from heav'n in thunder ſpeaks.

4 How full of pow'r his voice appears!
With what majeſtic terror crown'd!
Which from the roots tall cedars tears,
And ſtrews their ſcatter'd branches round.

5 They, and the hills on which they grow,
Are ſometimes, hurry'd far away;
And leap like hinds that bounding go,
Or unicorns in youthful play.

6 When God in thunder loudly ſpeaks,
And ſcatter'd flames of lightning ſends,
The foreſt nods, the deſert quakes,
And ſtubborn Kadeſh lowly bends.

7 He makes the hinds to caſt their young,
And lays the beaſts' dark coverts bare;
While thoſe that to his courts belong,
Securely ſing his praiſes there.

8 The Lord ſits ſov'reign on the flood,
The thund'rer reigns for ever king;
But makes his church his bleſt abode,
Where we his awful glories ſing.

9 In gentler language, there the Lord
The council of his grace imparts;
Amidſt the raging ſtorm, his word
Speaks peace and courage to our hearts.

PSALM 30, L. M.

1 I WILL extol thee, Lord, on high,
At thy command diſeaſes fly:
Who but a God can ſpeak and ſave
From the dark borders of the grave?

2 Sing to the Lord, ye ſaints, and prove
How large his grace, how kind his love,
Let all your pow'rs rejoice, and trace
The wond'rous records of his grace.

3 His anger but a moment ſtays;
His love is life and length of days;
Tho' grief and tears the night employ,
The morning ſtar reſtores the joy.

PART II.

4 Firm was my health, my day was bright,
And I preſum'd 'twould ne'er be night;
Fondly I ſaid within my heart,
"*Pleaſure and peace ſhall ne'er depart.*"

5 But I forgot thine arm was ſtrong,
Which made my mountain ſtand ſo long;

Soon as thy face began to hide,
My health was gone, my comforts died.

6 I cried aloud to thee my God:
" What can'ſt thou profit by my blood?
" Deep in the duſt can I declare
" Thy truth, or ſing thy goodneſs there?

7 " Hear me, O God of grace, I ſaid,
" And bring me from among the dead;"
Thy word rebuk'd the pains I felt,
Thy pard'ning love remov'd my guilt.

8 My groans, and tears, and forms of woe,
Are turn'd to joy and praiſes now;
I throw my ſackcloth on the ground,
And eaſe and gladneſs gird me round.

9 My tongue, the glory of my frame,
Shall ne'er be ſilent of thy name;
Thy praiſe ſhall ſound thro' earth and heav'n,
For ſickneſs heal'd, and ſins forgiv'n.

PSALM 31, P. M.

1 FROM ſhame and inſult ſet me free,
For ſtill, O Lord, I truſt in thee:
Once more thy kind aſſiſtance lend,
Once more thy ſervant's cauſe defend:
As juſt and righteous is thy name,
So let me now thy favour claim.

2 Bow down, O Lord! thy gracious ear,
Do thou my ſtedfaſt rock appear;
To me ſome ſpeedy ſuccour ſend,
My ſoul from danger to defend:
Hear thou my voice, when I complain,
And ſtill my righteous cauſe maintain.

3 Since thou'rt my rock, and foes oppreſs,
Oh lead me out of this diſtreſs!

Thy wonted help, my God, impart,
For thou my ſtrength and fortreſs art:
To thee alone I look for aid,
To ſhun the ſnares my foes have laid.

4 Thou God of mercy, love and truth!
Who haſt preſerv'd me, from my youth;
My life, my ſoul, and all that's mine,
To thee I willingly reſign:
To thee my ſoul for ſuccour flies,
For thoſe I hate, who truſt in lies.

PART II, C. M.

5 To thee, O God of truth and love,
My ſpirit I commit;
Thou haſt redeem'd my ſoul from death,
And ſav'd me from the pit.

6 Deſpair and comfort, hope and fear
Maintain'd a doubtful ſtrife;
While ſorrow, pain, and ſin conſpir'd
To take away my life.

7 "*My time is in thy hand*, I cry'd,
"*Though I draw near the duſt:*"
Thou art the refuge where I hide,
The God in whom I truſt.

8 Oh make thy reconciled face
Upon thy ſervant ſhine,
And ſave me for thy mercy's ſake,
For I'm entirely thine.

9 'Twas in my haſte, my ſpirit ſaid,
"*I muſt deſpair and die,*
"*I am cut off before thine eyes;*"
But thou haſt heard my cry.

10 Thy goodneſs how divinely free!
How ſweet thy ſmiling face,
To thoſe that fear thy majeſty,
And truſt thy promis'd grace.

11 Oh love the Lord, all ye his ſaints,
And ſing his praiſes loud;
He'll bend his ear to your complaints,
And recompence the proud.

PART III.

12 My heart rejoices in thy name,
My God, my heav'nly truſt;
Thou haſt preſerv'd my face from ſhame,
Mine honour from the duſt.

13 " My life is ſpent with grief, I cry'd,
" My years conſum'd in groans,
" My ſtrength decays, mine eyes are dry'd,
" And ſorrow waſtes my bones."

14 Among mine enemies my name
A proverb vile was grown,
While to my neighbours I became
Forgotten and unknown.

15 Slander and fear on ev'ry ſide,
Seiz'd and beſet me round,
I to thy throne of grace apply'd,
And ſpeedy reſcue found.

16 How great deliv'rance thou haſt wrought
Before the ſons of men!
The lying lips to ſilence brought,
And made their boaſting vain!

17 Thy children from the ſtrife of tongues
Shall thy pavilion hide,
Guard them from infamy and wrongs,
And cruſh the ſons of pride.

18 Within thy ſecret preſence, Lord,
Let me for ever dwell;
No fenced city wall'd and barr'd
Secures a ſaint ſo well.

PART IV, S. M.

19 O! all ye ſaints, the Lord
With eager love purſue;
Who to the juſt will help afford,
And give the proud their due.

20 Ye that on God rely,
Courageouſly proceed;
For he will ſtill your hearts ſupply
With ſtrength in time of need.

PSALM 32, L. M.

1 BLEST is the man, for ever bleſt,
Whoſe guilt is pardon'd by his God,
Whoſe ſins with ſorrow are confeſs'd,
And cover'd with his Saviour's blood.

2 Before his judgment-ſeat the Lord
No more permits his crimes to riſe;
He pleads no merit of reward,
And not on works, but grace relies.

3 From guile his heart and lips are free,
His humble joy, his holy fear,
With deep repentance well agree,
And join to prove his faith ſincere.

4 How glorious is that righteouſneſs
That hides and cancels all his ſins!
While a bright evidence of grace
Through all his life appears and ſhines.

PART II.

5 While I keep silence and conceal
My heavy guilt within my heart,
What torments doth my conscience feel!
What agonies of inward smart!

6 I spread my sins before the Lord,
And all my secret faults confess;
Thy gospel speaks a pard'ning word,
Thine holy spirit seals the grace.

7 For this shall ev'ry humble soul
Make swift addresses to thy seat;
When floods of huge temptations roll,
There shall they find a blest retreat.

8 How safe beneath thy wings I lie,
When days grow dark, and storms appear!
And when I walk, thy watchful eye
Shall guide me safe from ev'ry snare.

PSALM 33, C. M.

1 REJOICE, ye righteous, in the Lord,
This work belongs to you;
Sing of his name, his ways, his word,
How holy, just and true!

2 His mercy and his righteousness
Let heav'n and earth proclaim;
His works of nature and of grace
Reveal his wond'rous name.

3 His word, with energy divine,
Those heav'nly arches spread,
Bade starry hosts around them shine,
And light the heav'ns pervade.

4 He taught the swelling waves to flow
To their appointed deep;

Bade raging seas their limits know,
And still their station keep.

5 Ye tenants of the spacious earth,
With fear before him stand;
He spake, and nature took its birth,
And rests on his command.

6 He scorns the angry nations' rage,
and breaks their vain designs;
His counsel stands through ev'ry age,
and in full glory shines.

PART II.

7 Blest is the nation, where the Lord
Hath fix'd his gracious throne;
Where he reveals his heav'nly word,
And calls their tribes his own.

8 His eye, with infinite survey,
Does the whole world behold;
He form'd us all of equal clay,
And knows our feeble mould.

9 Kings are not rescu'd by the force
Of armies from the grave;
Nor speed nor courage of an horse
Can his bold rider save.

10 Vain is the strength of beasts or men,
Nor springs our safety thence;
But holy souls from God obtain
A strong and sure defence.

11 God is their fear, and God their trust:
When plagues or famine spread,
His watchful eye secures the just,
Among ten thousand dead.

12 Lord, let our hearts in thee rejoice,
And bless us from thy throne;
For we have made thy word our choice;
And trust thy grace alone.

PART III. L. M.

13 Whate'er the mighty Lord decrees,
Shall doubtless stand for ever sure;
The settled purpose of his heart,
To endless ages shall endure.

14 How happy then, are they, to whom
The Lord supreme, for God is known;
Whom he, from all the world besides,
Has chosen out to be his own!

15 He, all the nations of the earth,
From heav'n his lofty throne surveys;
He views their works, and knows their thoughts,
For by his pow'r their hearts were made.

16 The riches of thy mercy, Lord,
To us thy servants still extend!
As we, for all our various wants,
On thee, our God, alone depend.

PSALM 34, C. M.

1 THROUGH all the changing scenes of life,
In trouble and in joy,
The praises of my God shall still
My heart and tongue employ.

2 Of his deliv'rance I will boast,
'Till all that are distrest,
From my example comfort take,
And charm their griefs to rest.

3 O! magnify the Lord with me,
With me exalt his name:

When in distress to him I call'd,
He to my rescue came.

4 Their drooping hearts were soon refresh'd
Who look'd to him for aid:
Desir'd success in ev'ry face
A cheerful air display'd:

5 "Behold, (say they) behold the man,
"Whom Providence reliev'd;
"So dang'rously with woes beset,
"So wond'rously retriev'd!"

6 The hosts of God encamp around
The dwellings of the just;
Deliv'rance he affords to all
Who on his succour trust.

7 O! make but trial of his love;
Experience will decide
How blest they are, and only they,
Who in his truth confide.

8 Fear him, ye saints; and you will then
Have nothing else to fear:
Make you his service your delight;
He'll make your wants his care.

9 While hungry lions lack their prey,
The Lord will food provide
For such as put their trust in him,
And see their needs supply'd.

PART II.

10 Approach, ye piously dispos'd,
And my instruction hear;
I'll teach you the true discipline
Of his religious fear.

11 Let him who length of life desires,
And prosp'rous days would see,

From ſland'ring language keep his tongue,
His lips from falſehood free.

12 The crooked paths of vice decline,
Religion's ways purſue;
Eſtabliſh peace where 'tis begun;
And where 'tis loſt, renew.

13 The Lord from heav'n beholds the juſt
With favourable eyes;
And, when diſtreſs'd, his gracious ear
Is open to their cries:

14 But turns his wrathful look on thoſe
Whom mercy can't reclaim,
To cut them off, and from the earth
Blot out their hated name.

15 Deliv'rance to his ſaints he gives,
When his relief they crave:
He's nigh to heal the broken heart,
And contrite ſpirit ſave.

16 The wicked oft, but ſtill in vain,
Againſt the juſt conſpire;
For, under their affliction's weight,
He keeps their bones entire.

17 The wicked from their wicked arts,
Their ruin ſhall derive;
Whilſt righteous men, whom they deteſt,
Shall them and their's ſurvive.

18 For God preſerves the ſouls of thoſe
Who on his truth depend:
To them and their poſterity,
His bleſſings ſhall deſcend.

PSALM 35. C. M.

1 AGAINST all thoſe that ſtrive with me,
O Lord, aſſert my right;

With such as war unjustly wage,
Do thou my battles fight.

2 Thy buckler take, and bind thy shield
Upon thy warlike arm:
Stand up, my God, in my defence,
And keep me safe from harm.

3 Bring forth thy spear, and stop their course,
That haste my blood to spill:
Say to my soul, "I am thy health,
"And will preserve thee still."

4 Let them with shame be cover'd o'er,
Who my destruction sought;
And such as did my harm devise
Be to confusion brought.

5 Then shall they fly, dispers'd like chaff
Before the driving wind;
God's vengeful ministers of wrath
Shall follow close behind.

6 And when, through dark and slipp'ry ways,
They strive his rage to shun,
His vengeful ministers of wrath
Shall goad them as they run.

7 Since, unprovok'd by any wrong,
They hid their treach'rous snare;
And for my harmless soul a pit
Did without cause prepare.

8 Surpris'd by mischiefs unforeseen,
By their own arts betray'd,
Their feet shall fall into the net
Which they for me have laid.

9 Whilst my glad soul shall God's great name
For this deliv'rance bless;
And, by his saving health secur'd,
Its grateful joy express.

10 My very bones shall say, "O Lord,
"Who can compare with thee?
"Who sett'st the poor and helpless man
"From strong oppressors free."

PART II.

11 False witnesses, with forg'd complaints,
Against my truth comb'n'd:
And to my charge such things they laid,
As I had ne'er design'd.

12 The good which I to them had done,
With evil they repaid;
And did by malice undeserv'd,
My harmless life invade.

13 But as for me, when they were sick,
I still in sackcloth mourn'd;
I pray'd and fasted, and my pray'r
To my own breast return'd.

14 Had they my friends or brethren been,
I could have done no more;
Nor with more decent signs of grief
A mother's loss deplore.

15 How diff'rent did their carriage prove
In times of my distress!
When they in crowds, together met,
Did savage joy express!

16 The rabble too, in num'rous throngs,
By their example, came;
And ceas'd not with reviling words
To wound my spotless fame.

17 Scoffers, that noble tables haunt,
And earn their bread with lies,
Did gnash their teeth, and sland'ring jests,
Maliciously devise.

18 But, Lord, how long wilt thou look on?
On my behalf appear;
And save my guiltless soul, which they,
Like rav'ning beasts, would tear.

PART III.

19 So I, before the list'ning world,
Shall grateful thanks express;
And, where the great assembly meets,
Thy name with praises bless.

20 Lord, suffer not my causeless foes,
Who me unjustly hate,
With open joy, or secret signs,
To mock my sad estate.

21 For they, with hearts averse from peace,
Industriously devise,
Against the men of quiet minds
To forge malicious lies.

22 Nor with these private arts content,
Aloud they vent their spite;
And say; "At last we've found him out,
"He did it in our sight."

23 But thou, who dost both them and me
With righteous eyes survey,
Assert my innocence, O Lord,
And keep not far away.

24 Stir up thyself in my behalf,
To judgment, Lord, awake:
Thy righteous servant's cause O God,
To thy decision take.

25 Lord, as my heart has upright been,
Let me thy justice find;
Nor let my cruel foes obtain
The triumph they design'd.

26 O! let them not amongſt themſelves,
In boaſting language ſay,
" At length our wiſhes are complete;
" At laſt he's made our prey.

27 Let ſuch as in my harm rejoic'd,
For ſhame their faces hide;
And foul diſhonour wait on thoſe
That proudly me defy'd:

28 Whilſt they with cheerful voices ſhout,
Who my juſt cauſe befriend;
And bleſs the Lord, who loves to make
Succeſs his ſaints attend.

29 So ſhall my tongue thy judgments ſing,
Inſpir'd with grateful joy;
And cheerful hymns in praiſe of thee,
Shall all my days employ.

PSALM 36. S. M.

1 WHEN man grows bold in ſin,
My heart within me cries:
" He hath no faith of God within,
" Nor fear before his eyes."

2 He walks a while conceal'd
In a ſelf-flatt'ring dream,
Till his dark crimes, at once reveal'd,
Expoſe his hateful name.

3 His heart is falſe and foul,
His words are ſmooth and fair;
Wiſdom is baniſh'd from his ſoul,
And leaves no goodneſs there.

4 He plots upon his bed
New miſchiefs to fulfil;
He ſets his heart, and hand, and head
To practiſe all that's ill.

5 But there's a dreadful God,
Tho' men renounce his fear;
His juſtice, hid behind the cloud,
Shall one great day appear.

6 His truth tranſcends the ſky,
In heav'n his mercies dwell;
Deep as the ſea his judgments lie,
His anger burns to hell.

7 How excellent his love,
Whence all our ſafety ſprings!
Oh never let my ſoul remove
From underneath his wings.

PART II, L. M.

8 O! Lord thy mercy, my ſure hope,
The higheſt orb of heav'n tranſcends;
Thy ſacred truth's unmeaſur'd ſcope
Beyond the ſpreading ſky extends.

9 Thy juſtice like the hills remains;
Unfathom'd depths thy judgments are;
Thy providence the world ſuſtains;
The whole creation is thy care.

10 Since of thy goodneſs all partake;
With what aſſurance ſhould the juſt
Thy ſhelt'ring wings their refuge make,
And ſaints to thy protection truſt.

11 Such gueſts ſhall to thy courts be led,
To banquet on thy love's repaſt;
And drink, as from a fountain head,
Of joys that ſhall forever laſt.

12 With thee the ſprings of life remain;
Thy preſence is eternal day:
O! let thy grace thy ſaints ſuſtain;
To upright hearts thy truth diſplay.

PSALM 37, C. M.

1 WHY should I vex my soul, and fret
To see the wicked rise?
Or envy sinners waxing great,
By violence and lies?

2 As flow'ry grass cut down at noon,
Before the ev'ning fades,
So shall their glories vanish soon,
In everlasting shades.

3 Then let me make the Lord my trust,
And practise all that's good;
So shall I dwell among the just,
And he provide me food.

4 I to my God my ways commit,
And cheerful wait his will;
Thy hand, which guides my doubtful feet,
Shall my desires fulfil.

5 Mine innocence shalt thou display,
And make thy judgments known:
Fair as the light of dawning day,
And glorious as the moon.

6 The meek at last the earth possess,
And are the heirs of heav'n;
True riches with abundant peace,
To humble souls are giv'n.

7 Rest in the Lord, and keep his way,
Nor let your anger rise,
Though Providence should long delay,
To punish haughty vice.

8 Let sinners join to break your peace,
And plot, and rage, and foam;
The Lord derides them, for he sees
Their day of veng'ance come.

9 They have drawn out the threat'ning ſword,
Have bent the murd'rous bow,
To ſlay the men that fear the Lord
And bring the righteous low.

10 My God ſhall break their bows, and burn
Their perſecuting darts,
Shall their own ſwords againſt them turn,
And pierce their ſtubborn hearts.

PART II, P. M.

11 While ſinful crowds, with falſe deſign,
Againſt the righteous few combine,
And gnaſh their teeth, and threat'ning ſtand;
God ſhall their empty plots deride,
And laugh at their defeated pride;
He ſees their ruin near at hand.

12 They draw the ſword, and bend the bow,
The poor and needy to o'erthrow,
And men of upright lives, to ſlay:
But their ſtrong bow ſhall ſoon be broke,
Their ſharpen'd weapons mortal ſtroke
Thro' their own hearts ſhall force its way.

13 A little with God's favour bleſs'd,
That's by one righteous man poſſeſs'd,
The wealth of many bad excels:
For God ſupports the juſt man's cauſe;
But as for thoſe that break his laws,
Their unſucceſsful pow'r he quells.

14 His conſtant care the upright guides,
And over all their life preſides;
Their portion ſhall forever laſt:
They, when diſtreſs o'erwhelms the earth,
Shall be unmov'd, and ev'n in dearth
The happy fruits of plenty taſte.

15 Not so the wicked men, and those
Who proudly dare God's will oppose;
Destruction is their hapless share:
Like fat of lambs, their hopes and they
Shall in an instant melt away,
And vanish into smoke and air.

PART III.

16 Whilst sinners, brought to sad decay,
Still borrow on and never pay,
The just have will and pow'r to give:
For such as God vouchsafes to bless,
Shall peaceably the earth possess,
And those he curses, shall not live.

17 The good man's way is God's delight,
He orders all the steps aright,
Of him that moves by his command:
Though he sometimes may be distress'd,
Yet shall he ne'er be quite oppress'd,
For God upholds him with his hand.

18 From my first youth till age prevail'd,
I never saw the righteous foil'd,
Or want o'ertake his num'rous race;
Because compassion fill'd his heart,
And he did cheerfully impart,
God made his offspring's wealth increase.

19 With caution shun each wicked deed,
In virtue's ways with zeal proceed,
And so prolong your happy days:
For God, who judgment loves, does still
Preserve his saints secure from ill;
While soon the wicked race decays.

20 The upright shall possess the land;
His portion shall for ages stand;
His mouth with wisdom is supply'd,

His tongue by rules of judgment moves:
His heart the law of God approves;
Therefore his footsteps never slide.

PART IV, L. M.

21 In wait, the watchful sinner lies,
In hopes the righteous to surprise;
But all his schemes must prove in vain,
For he shall not his purpose gain:

22 God will not him defenceless leave,
But when he's judged will reprieve;
His faults in mercy he will see,
And from destruction set him free.

23 Still on the Lord with hope rely,
And he shall all thy wants supply;
Wait thou on him, keep his command,
And be exalted in the land.

24 A large possession thou shalt gain,
And from thy foes secure remain:
While wicked men destroy'd shall be,
And thou their dismal fall shalt see.

25 The wicked I in pow'r have seen,
And like a bay-tree fresh and green,
That spreads its pleasant branches round,
Ev'n so was he with plenty crown'd:

26 But he was gone as quick as thought,
And, tho' I diligently sought,
Yet could I, by no sign or trace,
Or any mark find out his place.

27 Observe the perfect man with care,
And mark all such as upright are;
Their roughest days in peace shall end,
And happy hours on them attend:

28 Whilſt on the latter end of thoſe,
Who dare God's holy will oppoſe,
A common ruin, ſoon or late,
Shall ſurely be their dismal fate.

29 God, to the juſt, will help afford,
Their only ſafe-guard is the LORD;
Their ſtrength in time of need is he,
Who will from danger ſet them free:

30 Becauſe on him they ſtill depend,
The LORD will timely ſuccour ſend;
The wicked thus ſhall ne'er prevail,
Nor ſhall the righteous ever fail.

PSALM 38, C. M.

1 AMIDST thy wrath, remember love,
Reſtore thy ſervant, Lord,
Nor let a Father's chaſt'ning prove
Like an avenger's ſword.

2 Thine arrows ſtick within my heart,
My fleſh is ſorely preſt;
Between the ſorrow and the ſmart
My ſpirit finds no reſt.

3 My ſins a heavy load appear,
And o'er my head are gone;
Too heavy they for me to bear,
Too hard for me t' atone.

4 My thoughts are like a troubled ſea,
That ſinks my comforts down;
And I go mourning all the day
Beneath my father's frown.

5 Lord I am weaken'd and diſmay'd,
None of my pow'rs are whole;
My wounds with piercing anguiſh bleed,
The anguiſh of my ſoul.

6 All my desires to thee are known,
Thine eye counts ev'ry tear,
And ev'ry sigh and ev'ry groan
Is notic'd by thine ear.

7 Thou art my God, my only hope;
My God will hear my cry,
My God will bear my spirits up
When Satan bids me die.

8 My foes rejoice whene'er I slide,
To see my virtue fail;
They raise their pleasure and their pride,
Whene'er their wiles prevail.

9 But I'll confess my guilty ways,
And grieve for all my sin;
I'll mourn how weak the seeds of grace,
And beg support divine.

10 My God, forgive my follies past,
And be forever nigh;
O Lord of my salvation haste,
Before thy servant die.

PSALM 39, C. M.

1 THUS I resolv'd before the Lord,
"Now will I watch my tongue,
"Lest I let slip one sinful word,
"Or do my neighbour wrong."

2 Whene'er constrain'd a while to stay
With men of lives profane,
I'll set a double guard that day,
Nor let my talk be vain.

3 I'll scarce allow my lips to speak
The pious thoughts I feel,
Lest scoffers should th' occasion take
To mock my holy zeal.

4 Yet if some proper hour appear,
I'll not be over-aw'd,
But let the scoffing sinners hear
That we can speak for God.

PART II.

5 Teach me the measure of my days,
Thou maker of my frame;
I would survey life's narrow space,
And learn how frail I am.

6 A span is all that we can boast,
How short, how fleet our time!
Man is but vanity and dust,
In all his flow'r and prime.

7 See the vain race of mortals move
Like shadows o'er the plain;
They rage and strive, desire and love,
But all the noise is vain.

8 Some walk in honour's gaudy show,
Some dig for golden ore,
They toil for heirs, they know not who,
And strait are seen no more.

9 What should I wish or wait for then
From creatures, earth and dust?
They make our expectations vain,
And disappoint our trust.

10 Now I forbid my carnal hope,
My fond desires recal;
I give my mortal int'rest up,
And make my God my all.

PART III.

11 God of my life look gently down,
Behold the pains I feel;

But I am dumb before thy throne,
Nor dare dispute thy will.

12 Diseases are thy servants, Lord,
They come at thy command;
I'll not attempt a murm'ring word,
Against thy chast'ning hand.

13 Yet I may plead with humble cries,
Remove thy sharp rebukes;
My strength consumes, my spirit dies,
Through thy repeated strokes.

14 Crush'd as a moth beneath thy hand,
We moulder to the dust;
Our feeble pow'rs can ne'er withstand,
And all our beauty's lost.

15 I'm but a stranger here below,
As all my fathers were;
May I be well prepar'd to go,
When I the summons hear!

16 But if my life be spar'd a while
Before my last remove,
Thy praise shall be my bus'ness still,
And I'll declare thy love.

PSALM 40, C. M.

1 I WAITED patient for the Lord,
He bow'd to hear my cry;
He saw me resting on his word,
And brought salvation nigh.

2 He rais'd me from a horrid pit,
Where mourning long I lay,
And from my bonds releas'd my feet,
Deep bonds of miry clay.

3 Firm on a rock he made me stand,
And taught my cheerful tongue,

To praise the wonders of his hand,
In a new thankful song.

4 I'll spread his works of grace abroad;
The saints with joy shall hear,
And sinners learn to make my God
Their only hope and fear.

5 How many are thy thoughts of love;
Thy mercies, Lord, how great!
We have not words nor hours enough,
Their numbers to repeat.

6 When I'm afflicted, poor and low,
And light and peace depart,
My God beholds my heavy woe,
And bears me on his heart.

PART II, L. M.

7 The wonders, Lord, thy love has wrought,
Exceed our praise, surmount our thought;
Should I attempt the long detail,
My speech would faint, my numbers fail.

8 No blood of beasts on altars spilt,
Can cleanse the souls of men from guilt;
But thou hast set before our eyes,
An all-sufficient sacrifice.

9 Lo thine eternal Son appears,
To thy designs he bows his ears;
Assumes a body well prepar'd
And well performs a work so hard.

10 "Behold I come (the Saviour cries,
"With love and duty in his eyes)
"I come to bear the heavy load
"Of sins, and do thy will, my God.

11 "'Tis written in thy great decree,
"'Tis in thy book foretold of me,

" I muſt fulfil the Saviour's part,
" And lo! thy law is in my heart.

12 " I'll magnify thy holy law,
" And rebels to obedience draw,
" When on my croſs I'm lifted high,
" Or to my crown above the ſky.

13 " The ſpirit ſhall deſcend and ſhow
" What thou haſt done and what I do;
" The wond'ring world ſhall learn thy grace,
" And all creation tune thy praiſe."

PART III.

14 My ſins exceed in their amount,
The hairs on this afflicted head;
My vanquiſh'd courage they ſurmount,
And fill my drooping ſoul with dread.

15 But, Lord, to my relief draw near,
For never was more preſſing need;
In my deliv'rance, Lord, appear,
And add to that deliv'rance ſpeed.

16 Confuſion on their heads return,
Who to deſtroy my ſoul combine;
Let them, defeated, bluſh and mourn,
Enſnar'd in their own vile deſign.

17 Their doom let deſolation be,
With ſhame their malice be repaid.
Who mock'd my confidence in thee,
And ſport of my affliction made.

18 While thoſe who humbly ſeek thy face
To joyful triumphs ſhall be rais'd;
And all who prize thy ſaving grace,
With me reſound, The Lord be prais'd.

19 Thus wretched though I am and poor,
Of me th' almighty Lord takes care;

Thou God, who only canſt reſtore,
To my relief with ſpeed repair.

PSALM 41, P. M.

1 HE's bleſs'd whoſe tender care,
Relieves the poor diſtreſs'd;
When troubles gather round,
The Lord ſhall give him reſt:

2 His life with bleſſings crown'd,
The Lord ſhall ſure prolong:
And check the will of thoſe,
Who ſeek to do him wrong.

3 If he, in low eſtate
Oppreſs'd with ſickneſs lie,
The Lord will comfort ſend,
And inward ſtrength ſupply:

4 Secure of this, to God,
I thus my pray'r addreſs'd,
"Lord, heal my wounded ſoul,
"For I have much tranſgreſs'd!

5 My foes, with ſtand'ring words,
Attempt to wound my fame,
"When ſhall he die," ſay they,
"And men forget his name?"

6 Suppoſe they viſits make,
'Tis all but empty ſhow;
They gather miſchief then,
And vent it when they go.

7 With whiſpers ſuch as theſe,
To hurt me they deviſe:
"His doom at length is come,
"He's fall'n no more to riſe."

8 My own familiar friend,
On whom I moſt rely'd,

Has me, whose guest he was,
With open scorn defy'd.

9 But thou, my wretched state,
In mercy, Lord regard,
And raise me up, that they
May meet their just reward.

10 Thou suff'rest not my foes,
To triumph in my fall;
Therefore I know thine ear,
Is open when I call.

11 My life thou dost secure,
From danger and disgrace;
And thou shalt set me still,
Before thy glorious face:

12 Let therefore Israel's Lord,
From age to age be blest,
And all the people's joy
With loud amens exprest.

PSALM 42, C. M.

1 AS pants the heart for cooling streams,
When heated in the chace;
So longs my soul, O God, for thee,
And thy refreshing grace.

2 For thee, my God, the living God,
My thirsty soul doth pine;
O! when shall I behold thy face,
Thou majesty divine?

3 Tears are my constant food, while thus
Insulting foes upbraid;
"Deluded wretch! where's now thy God?
"And where his promis'd aid?"

4 I sigh whene'er my musing thoughts,
Those happy days present,

When I, with troops of pious friends,
Thy temple did frequent:

5 When I advanc'd with songs of praise,
My solemn vows to pay;
And led the joyful sacred throng,
That kept the festal day.

6 Why restless, why cast down, my soul?
Trust God; and he'll employ
His aid for thee, and change these sighs
To thankful hymns of joy.

7 My soul's cast down, O God; but thinks
On thee and Sion still;
From Jordan's banks, from Hermon's height,
And Mizar's humbler hill.

8 One trouble calls another on;
And, bursting o'er my head,
Fall spouting down, till round my soul
A roaring sea is spread.

9 But when thy presence, Lord of life,
Has once dispell'd this storm,
To thee I'll midnight anthems sing,
And all my vows perform.

10 God of my strength, how long shall I,
Like one forgotten, mourn,
Forlorn, forsaken, and expos'd
To my oppressors scorn?

11 My heart is pierc'd as with a sword,
Whilst thus my foes upbraid;
"Vain boaster, where is now thy God?
"And where his promis'd aid?"

12 Why restless, why cast down, my soul?
Hope still, and thou shalt sing
The praise of him who is thy God,
Thy health's eternal spring.

PSALM 43, L. M.

JUST Judge of heav'n, against my foes
Do thou assert my injur'd right:
O! set me free, my God, from those
That in deceit and wrong delight.

Since thou art still my only stay,
Why leav'st thou me in deep distress?
Why go I mourning all the day,
Whilst me insulting foes oppress?

Let me with light and truth be blest;
O let them point and lead the way,
Till on thy holy hill I rest,
And in thy sacred temple pray.

Then will I there fresh altars raise
To God, who is my only joy;
And my triumphant songs of praise,
Shall all my grateful hours employ.

Why then cast down, my soul? and why
So much oppress'd with anxious care?
On God, thy God, for aid rely;
Who can and will thy state repair.

PSALM 44, C. M.

LORD, we have heard thy works of old
Thy works of pow'r and grace,
When to our ears our fathers told,
The wonders of their days.

They saw thy beaut'ous churches rise,
The spreading gospel run;
While light and glory from the skies
Through all their temples shone.

In God they boasted all the day,
And in a cheerful throng

Did thouſands meet to praiſe and pray,
And grace was all their ſong.

4 But now our ſouls are ſeiz'd with ſhame,
Confuſion fills our face,
To hear the enemy blaſpheme,
And fools reproach thy grace.

5 Yet have we not forgot our God,
Nor falſely dealt with heav'n,
Nor have our ſteps declin'd the road
Of duty thou haſt given.

6 Though dragons all around us roar
With their deſtructive breath,
And thine own hand has bruis'd us ſore,
Hard by the gates of death.

7 We are expos'd all day to die,
As martyrs for thy name;
As ſheep for ſlaughter bound we lie,
And wait the kindling flame.

8 Awake, ariſe, almighty Lord,
Why ſleeps thy won.ed grace?
Why ſhould we ſeem like men abhor'd,
Or baniſh'd from thy face?

9 Wilt thou for ever caſt us off,
And ſtill neglect our cries?
For ever hide thine heav'nly love
From our afflicted eyes?

10 Down to the duſt our ſoul is bow'd,
And dies upon the ground;
Riſe for our help, rebuke the proud,
And all their pow'rs confound.

11 Redeem us from perpetual ſhame,
Our Saviour and our God;
We plead the honours of thy name,
The merits of thy blood.

PSALM 45, L. M.

1 NOW be my heart inſpir'd to ſing
The glories of my Saviour king,
Jeſus the Lord; how heav'nly fair
His form! how bright his beauties are!

2 O'er all the ſons of human race
He ſhines with far ſuperior grace,
Love from his lips divinely flows,
And bleſſings all his ſtate compoſe.

3 Dreſs thee in arms, moſt mighty Lord,
Gird on the terror of thy ſword;
In majeſty and glory ride,
With truth and meekneſs at thy ſide.

4 Thine anger, like a pointed dart,
Shall pierce the foes of ſtubborn heart;
Or words of mercy kind and ſweet
Shall melt the rebels at thy feet.

5 Thy throne, O God, for ever ſtands,
Grace is the ſceptre in thy hands;
Thy laws and works are juſt and right,
But grace and juſtice thy delight.

O God, thy God has richly ſhed
His oil of gladneſs on thy head;
And with his ſacred ſpirit bleſs'd
Th' eternal Son above the reſt.

PART II.

7 The king of ſaints, how fair his face,
Adorn'd with majeſty and grace!
He comes with bleſſings from above,
And wins the nations to his love.

8 At his right hand our eyes behold
The queen array'd in pureſt gold;

The world admires her heav'nly dreſs;
Her robes of joy and righteouſneſs.

9 He forms her beauties like his own,
He calls and ſeats her near his throne;
Fair ſtranger, let thine heart forget
The idols of thy native ſtate.

10 So ſhall the king the more rejoice
In thee the fav'rite of his choice;
Let him be lov'd, and yet ador'd,
For he's thy maker and thy Lord.

11 Oh happy hour, when thou ſhalt riſe
To his fair palace in the ſkies,
And all thy ſons, (a num'rous train)
Each like a prince in glory reign.

12 Let endleſs honours crown his head;
Let ev'ry age his praiſes ſpread;
While we with chearful ſongs approve
The condeſcenſion of his love.

PSALM 46, L. M.

1 GOD is our refuge in diſtreſs,
A preſent help when dangers preſs;
On him for ſafety we rely'd,
And in his ſtrength we will confide:

2 Tho' earth were from her centre toſt,
And mountains in the ocean loſt;
Or lofty hills from their abode,
Torn peace-meal by the roaring flood.

3 Let angry waves together roll'd,
Rage on with fury uncontroul'd;
We will not fear, whilſt we depend
On God, who is our conſtant friend.

4 A gentler ſtream, that ever flows,
And joy to all around beſtows.

The city of the Lord shall fill,
The city where he's worship'd still.

5 God dwells in Sion, whose strong tow'rs,
Shall mock th' assault of earthly pow'rs,
And his Almighty aid is nigh,
To those who on his strength rely.

6 In tumults, when the heathen rag'd,
And kingdoms war against us wag'd,
In thunders loud his voice was heard,
And soon their forces disappear'd.

PART II.

7 The Lord of hosts conducts our arms,
Our tow'r of refuge in alarms;
Our father's guardian he hath been,
And we his tender love have seen.

8 Come see what pow'r he hath display'd,
His people ne'er shall be dismay'd;
For them he hath these wonders wrought,
And on the earth destruction brought.

9 Abroad he hath his vengeance hurl'd,
And aw'd to peace the jarring world;
He doth destroy the spear and bow,
And into flames their chariots throw:

10 With rev'rence be the Lord address'd,
The earth her sov'reign hath confess'd;
The heathen shall his pow'r obey,
And yield to his almighty sway.

11 The God of hosts, conducts our arms,
Our tow'r of refuge in alarms:
Our father's guardian he hath been,
And we his wond'rous love have seen.

PSALM 47, C. M.

1 OH for a ſhout of ſacred joy
To God the ſov'reign king!
Let ev'ry land their tongues employ,
And hymns of triumph ſing.

2 *Jeſus* our God aſcends on high;
His heav'nly guards around
Attend him riſing thro' the ſky,
With trumpet's joyful ſound.

3 While angels ſhout and praiſe their king,
Let mortals learn their ſtrains;
Let all the earth his honours ſing;
O'er all the earth he reigns.

4 Rehearſe his praiſe with awe profound,
Let knowledge guide the ſong;
Nor mock him with a ſolemn ſound
Upon a thoughtleſs tongue.

5 In *Iſra'l* ſtood his ancient throne,
He lov'd that choſen race;
But now he calls the world his own,
And heathens taſte his grace.

6 The Gentile nations are the Lord's,
There *Abraham's* God is known:
While powr's and princes, ſhields and ſwords
Submit before his throne.

PSALM 48, S. M.

1 GREAT is the Lord our God,
And let his praiſe be great;
He makes his churches his abode,
His moſt delightful ſeat.

2 Theſe temples of his grace,
How beautiful they ſtand!

The honours of our native place,
And bulwarks of our land.

3 In *Sion* God is known
A refuge in distress;
How bright has his salvation shone,
How fair his heav'nly grace?

4 When kings against her join'd,
And saw the Lord was there,
In wild confusion of the mind
They fled with hasty fear.

5 When navies tall and proud
Attempt to spoil our peace,
He sends his tempest roaring loud,
And sinks them in the seas.

6 Oft have our fathers told,
Our eyes have often seen,
How well our God secures the fold
Where his own flocks have been.

7 In ev'ry new distress
We'll to his house repair,
Recal to mind his wond'rous grace,
And seek deliv'rance there.

PART II.

8 Far as thy name is known
The world declares thy praise;
Thy saints, O Lord, before thy throne
Their songs of honour raise.

9 With joy the people stand
On *Sion's* chosen hill,
Proclaim the wonders of thy hand,
And counsels of thy will.

10 Let strangers walk around
The city where we dwell,

Compass and view thy holy ground,
And mark the building well.

11 The orders of thy house,
The worship of thy court,
The cheerful songs, the solemn vows,
And make a fair report.

12 How decent and how wise!
How glorious to behold!
Beyond the pomp that charms the eyes,
And rites adorn'd with gold.

13 The God we worship now
Will guide us 'till we die;
Will be our God while here below,
And ours above the sky.

PSALM 49, C. M.

1 WHY doth the man of riches grow
To insolence and pride,
To see his wealth and honours flow
With ev'ry rising tide?

2 Why doth he treat the poor with scorn,
Made of the self same clay,
And boast as though his flesh was born
Of better dust than they?

3 Not all his treasures can procure
His soul a short reprieve,
Redeem from death one guilty hour,
Or make his brother live.

4 Eternal life can ne'er be sold,
The ransom is too high;
Justice will ne'er be brib'd with gold,
That man will never die.

5 He sees the brutish and the wise,
The tim'rous and the brave,

Quit their poſſeſſions, cloſe their eyes,
And haſten to the grave.

6 Yet 'tis his inward thought and pride,
" My houſe ſhall ever ſtand ;
" And that my name may long abide
" I'll give it to my land."

7 Vain are his thoughts, his hopes are loſt.
How ſoon his mem'ry dies!
His name is buried in the duſt,
Where his own body lies.

8 This is the folly of their way,
And yet their ſons, as vain,
Approve the words their fathers ſay,
And act their works again.

9 Men void of wiſdom and of grace,
Tho' honour raiſe them high,
Live like the beaſts, a thoughtleſs race,
And like the beaſts they die.

10 Laid in the grave like ſilly ſheep,
Death triumphs o'er them there,
Till the laſt trumpet breaks their ſleep,
And wakes them in deſpair.

PART II.

11 Ye ſons of pride, that hate the juſt,
And trample on the poor,
When death has brought you down to duſt
Your pomp ſhall riſe no more.

12 The laſt great day ſhall change the ſcene;
When will that hour appear?
When ſhall the juſt revive, and reign
O'er all that ſcorn'd them here?

13 God will my naked ſoul receive,
Call'd from the world away,

And break the prison of the grave,
To raise my mould'ring clay.

14 Heav'n is my everlasting home,
Th' inheritance is sure;
Let men of pride their rage resume,
But I'll repine no more.

PSALM 50, C. M.

1 THE Lord, the judge, before his throne,
Bids the whole earth draw nigh,
The nations near the rising sun,
And near the *Western* sky.

2 No more shall bold blasphemers say,
Judgment will ne'er begin;
No more abuse his long delay
To impudence and sin.

3 Thron'd on a cloud our God shall come,
Bright flames prepare his way,
Thunder and darkness, fire and storm,
Lead on the dreadful day.

4 Heav'n from above his call shall hear,
Attending angels come,
And earth and hell shall know and fear
His justice and their doom.

5 "But gather all my saints (he cries)
"That made their peace with God,
"By the Redeemer's sacrifice,
"And seal'd it with his blood.

6 "Their faith and works, brought forth to light,
"Shall make the world confess,
"My sentence of reward is right,
"And heav'n adore my grace,

PART II.

7 Thus ſaith the Lord, "the ſpacious fields
"And flocks and herds are mine,
"O'er all the cattle of the hills
"I claim a right divine.

8 "I aſk no ſheep for ſacrifice,
"Nor bullocks burnt with fire;
"To hope and love, to pray and praiſe,
"Is all that I require.

9 "Invoke my name when trouble's near.
"My hand ſhall ſet thee free;
"Then ſhall thy thankful lips declare,
"The honour due to me.

10 "The man that offers humble praiſe,
"Declares my glory beſt,
"And thoſe that tread my holy ways,
"Shall my ſalvation taſte.

11 "Not for the want of bullocks ſlain
"Will I the world reprove;
"Altars and rites, and forms are vain,
"Without the fire of love.

12 "And what have hypocrites to do
"To bring their ſacrifice?
"They call my ſtatutes juſt and true,
"But deal in theft and lies.

13 "Could you expect to 'ſcape my ſight,
"And ſin without controul?
"But I ſhall bring your crimes to light,
"With anguiſh in your ſoul."

14 Conſider, ye, that ſlight the Lord,
Before his wrath appear;
If once you fall beneath his ſword,
There's no deliv'rer there.

PART III. L. M.

15 The Lord, the judge, his churches warns,
Let hypocrites attend and fear,
Who place their hopes in rites and forms,
But make not faith nor love their care.

16 Vile wretches dare rehearse his name
With lips of falshood and deceit;
A friend or brother they defame,
And sooth and flatter those they hate.

17 They watch to do their neighbours wrong,
Yet dare to seek their Maker's face;
They take his cov'nant on their tongue,
But break his laws, abuse his grace.

18 To heav'n they lift their hands unclean,
Defil'd with lust, defil'd with blood;
By night they practise every sin,
By day their mouths draw near to God.

19 And while his judgments long delay,
They grow secure and sin the more:
They think he sleeps as well as they,
And put far off the dreadful hour.

20 Oh dreadful hour! when God draws near,
And sets their crimes before their eyes!
His wrath their guilty soul shall tear,
and no deliv'rer dare to rise.

PSALM 51, L. M.

1 SHEW pity, Lord, O Lord, forgive,
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in thee?

2 My crimes are great, but can't surpass
The pow'r and glory of thy grace;

Great God, thy nature hath no bound,
So let thy pard'ning love be found.

3 Oh wash my soul from ev'ry sin,
And make my guilty conscience clean;
Here on my heart the burden lies,
And past offences pain mine eyes.

4 My lips with shame my sins confess
Against thy law, against thy grace;
Lord, should thy judgment grow severe,
I am condemn'd but thou art clear.

5 Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.

6 Yet save a trembling sinner, Lord,
Whose hope, still hov'ring round thy word,
Would light on some sweet promise there,
Some sure support against despair.

PART II.

7 Lord, I am vile, conceiv'd in sin,
And born unholy and unclean:
Sprung from the man whose guilty fall
Corrupts the race, and taints us all.

8 Soon as we draw our infant breath,
The seeds of sin grow up for death;
The law demands a perfect heart;
But we're defil'd in ev'ry part.

9 Great God create my heart a-new,
And form my spirit pure and true;
Oh make me wise betimes to spy
My danger and my remedy.

10 Behold I fall before thy face;
My only refuge is thy grace;
No outward forms can make me clean;
The leprosy lies deep within.

11 No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

12 *Jesus*, my God, thy blood alone
Hath pow'r sufficient to atone:
Thy blood can make me white as snow;
No *Jewish* types could cleanse me so.

13 While guilt disturbs and breaks my peace,
Nor flesh nor soul hath rest or ease;
Lord, let me hear thy pard'ning voice;
And make my broken heart rejoice.

PART III.

14 O thou that hear'st when sinners cry,
Though all my crimes before thee lie,
Behold them not with angry look,
But blot their mem'ry from thy book.

15 Create my nature pure within,
And form my soul averse to sin;
Let thy good spirit ne'er depart,
Nor hide thy presence from my heart.

16 I cannot live without thy light,
Cast out and banish'd from thy sight;
Thine holy joys, my God, restore,
And guard me, that I fall no more.

17 Though I have griev'd thy spirit, Lord,
Thy help and comfort still afford,
And let a wretch come near thy throne,
To plead the merits of thy Son.

18 A broken heart my God, my king,
Is all the sacrifice I bring;
The God of grace will ne'er despise
A broken heart for sacrifice.

19 My soul lies humbled in the dust,
And owns thy dreadful sentence just;
Look down, O Lord, with pitying eye,
And save the soul condemn'd to die.

20 Then will I teach the world thy ways;
Sinners shall learn thy sov'reign grace;
I'll lead them to my Saviour's blood,
And they shall praise a pard'ning God.

21 O may thy love inspire my tongue!
Salvation shall be all my song;
And all my pow'rs shall join to bless
The Lord my strength and righteousness.

PSALM 52, L. M.

1 WHY should the haughty hero boast
His vengeful arm, his warlike host
While blood defiles his cruel hand,
And desolation wastes the land.

2 He joys to hear the captive's cry,
The widow's groan, the orphan's sigh;
And when the weary sword would spare,
His falshood spreads the fatal snare.

3 He triumphs in the deeds of wrong,
And arms with rage his impious tongue;
With pride proclaims his dreadful pow'r,
And bids the trembling world adore.

4 But God beholds, and with a frown,
Casts to the dust his honours down;
The righteous freed, their hopes recal,
And hail the proud oppressor's fall.

5 How low th' insulting tyrant lies,
Who dar'd th' eternal pow'r despise;
And vainly deem'd with envious joy,
His arm almighty to destroy.

6 We praise the Lord, who heard our cries,
And sent salvation from the skies;
The saints who saw our mournful days,
Shall join our grateful songs of praise.

PART II, C. M.

7 While unbelievers make their boast,
And heav'nly grace despise;
In their own arm they put their trust,
And all their mouths with lies;

8 But like a cultur'd olive grove
Dress'd in immortal green,
Thy children blooming in thy love,
Amidst thy courts are seen.

9 On thine eternal grace, O Lord,
Our souls shall rest secure;
And all who trust thy holy word,
Shall find salvation sure.

PSALM 53, C. M.

1 THE wicked fools must sure suppose,
That God is but a name:
This gross mistake their practice shows,
Since virtue all disclaim.

2 The Lord look'd down from heav'ns high tow'r,
The sons of men to view,
To see if any own'd his pow'r,
Or truth or justice knew.

3 But all he saw were backward gone,
Degenerate grown and base;

None for religion car'd, not one
Of all the sinful race.

4 But are those workers of deceit
So dull and ten eleis grown,
That they, like bread, my people eat,
And God's just pow'r disown?

5 Their causeless fears shall strangely grow;
And they, despis'd of God,
Shall soon be foil'd: his hands shall throw
Their shatter'd bones abroad.

6 Would he his saving pow'r employ
To break our servile band,
Loud shouts of universal joy
Should echo through the land.

PSALM 54, C. M.

1 BEHOLD us, Lord, and let our cry
Before thy throne ascend,
Cast thou on us a pitying eye,
And still our lives defend.

2 For slaught'ring foes insult us round,
Oppressive, proud and vain,
They cast thy temples to the ground,
And all our rites profane.

3 Yet thy forgiving grace we trust,
And in thy pow'r rejoice;
Thine arm shall crush our foes to dust,
Thy praise inspire our voice.

4 Be thou with those whose friendly hand
Upheld us in distress,
Extend thy truth through ev'ry land,
And still thy people bless.

PSALM 55, C. M.

1 O GOD, my refuge, hear my cries,
Behold my flowing tears,
For earth and hell my hurt deviſe,
And triumph in my fears.

2 Their rage is level'd at my life,
My ſoul with guilt they load,
And fill my thoughts with inward ſtrife,
To ſhake my hope in God.

3 What inward pains my heart-ſtrings wound,
I groan with ev'ry breath;
Horror and fear beſet me round
Amongſt the ſhades of death.

4 Oh were I like a feather'd dove,
And innocence had wings;
I'd fly, and make a long remove
From all theſe reſtleſs things.

5 Let me to ſome wild deſart go,
And find a peaceful home,
Where ſtorms of malice never blow,
Temptations never come.

6 Vain hopes, and vain inventions all
To 'ſcape the rage of hell!
The mighty God, on whom I call,
Can ſave me here as well.

7 By morning light I'll ſeek his face,
At noon repeat my cry,
The night ſhall hear me aſk his grace,
Nor will he long deny.

8 God ſhall preſerve my ſoul from fear,
Or ſhield me when afraid;
Ten thouſand angels muſt appear
If he command their aid.

9 I cast my burdens on the Lord,
The Lord sustains them all;
My courage rests upon his word,
That saints shall never fall.

10 My highest hopes can not be vain,
My lips shall spread his praise;
While cruel and deceitful men,
Scarce live out half their days.

PART II. S. M.

11 LET sinners take their course,
And chuse the road to death;
But in the worship of my God
I'll spend my daily breath.

12 My thoughts address his throne,
When morning brings the light;
I seek his blessing ev'ry noon,
And pay my vows at night.

13 Thou wilt regard my cries,
O my eternal God,
While sinners perish in surprise
Beneath thine angry rod.

14 Because they dwell at ease,
And no sad changes feel,
They neither fear, nor trust thy name,
Nor learn to do thy will.

15 But I with all my cares,
Will lean upon the Lord;
I'll cast my burdens on his arm,
And rest upon his word.

16 His arm shall well sustain
The children of his love;
The ground on which their safety stands,
No earthly pow'r can move.

PSALM 56, C. M.

1 O THOU whose justice reigns on high,
And makes th' oppressor cease,
Behold how envious sinners try
To vex and break my peace.

2 The sons of violence and lies
Join to devour me. Lord;
But as my hourly dangers rise,
My refuge is thy word.

3 In God most holy, just, and true,
I have repos'd my trust;
Nor will I fear what flesh can do,
The offspring of the dust.

4 They wrest my words to mischief still,
Charge me with unknown faults;
For mischief all their councils fill,
And malice all their thoughts.

5 Shall they escape without thy frown?
Must their devices stand?
Oh cast the haughty sinner down,
And let him know thy hand!

6 God sees the sorrows of his saints,
Their groans affect his ears;
Thy mercy counts my just complaints,
And numbers all my tears.

7 When to thy throne I raise my cry,
The wicked fear and flee:
So swift is pray'r to reach the sky,
So near is God to me.

8 In thee, most holy, just, and true,
I have repos'd my trust;
Nor will I fear what man can do,
The offspring of the dust.

9 Thy solemn vows are on me, Lord,
Thou shalt receive my praise;
I'll sing, *how faithful is thy word!*
How righteous all thy ways!

10 Thou hast secur'd my soul from death,
Oh set thy pris'ner free,
That heart and hand, and life and breath
May be employ'd for thee.

PSALM 57, L. M.

1 THY mercy, Lord, to me extend:
On thy protection I depend;
And to thy wing for shelter haste,
'Till this outrageous storm is past.

2 To thy tribunal, Lord, I fly,
Thou sov'reign judge, and God most high,
Who wonders hast for me begun,
And wilt not leave thy work undone.

3 From heav'n, protect me by thine arm,
And shame all those who seek my harm;
To my relief thy mercy send,
And truth on which my hopes depend.

4 For I with savage men converse,
Like hungry lions wild and fierce;
With men whose teeth are spears, their words
Invenom'd darts, and two-edg'd swords.

5 Be thou, O God, exalted high:
And as thy glory fills the sky,
So let it be on earth display'd,
'Till thou art here, as there obey'd.

PART II.

6 My God in whom are all the springs,
Of boundless love and grace unknown,

Hide me beneath thy ſpreading wings,
Till the dark cloud is over blown.

7 Up to the heav'ns I ſend my cry,
The Lord will my deſires perform;
He ſends his angel from the ſky,
And ſaves me from the threat'ning ſtorm.

8 Be thou exalted, O my God,
Above the heav'ns where angels dwell;
Thy pow'r on earth be known abroad,
And land to land thy wonders tell.

9 My heart is fix'd; my ſong ſhall raiſe
Immortal honours to thy name;
Awake, my tongue, to ſound his praiſe,
My tongue, the glory of my frame.

10 High o'er the earth his mercy reigns,
And reaches to the utmoſt ſky;
His truth to endleſs years remains,
When lower worlds diſſolve and die.

11 Be thou exalted, O my God,
Above the heav'ns where angels dwell;
Thy pow'r on earth be known abroad,
And land to land thy wonders tell.

PSALM 58, P. M.

1 JUDGES, who rule the world by laws,
Will ye deſpiſe the righteous cauſe,
When vile oppreſſion waſtes the land?
Dare ye condemn the righteous poor,
And let rich ſinners 'ſcape ſecure,
While gold and greatneſs bribe your hand.

2 Have ye forgot, or never knew,
That God will judge the judges too?
High in the heav'ns his juſtice reigns;

Yet you invade the rights of God;
And send your bold decrees abroad
To bind the conscience in your chains.

A poison'd arrow is your tongue,
The arrow sharp, the poison strong,
And death attends where'er it wounds:
You hear no counsels, cries or tears;
So the deaf adder stops her ears!
Against the pow'r of charming sounds.

Break out their teeth, eternal God;
Those teeth of lions dy'd in blood;
And crush the serpants in the dust:
As empty chaff, when whirlwinds rise,
Before the sweeping tempest flies,
So let their names and hopes be lost.

Th' Almighty thunders from the sky,
Their grandeur melts, their titles die,
As hills of snow dissolve and run,
Or snails that perish in their slime,
Or births that come before the time,
Vain births that never see the sun.

Thus shall the veng'ance of the Lord
Safety and joy to saints afford;
And all that hear shall join and say,
"Sure there's a God that rules on high,
"A God that hears his children cry,
"And will their suff'rings well repay."

PSALM 59, S. M.

FROM foes, that round us rise,
O God of heav'n, defend,
Who brave the veng'ance of the skies,
And with thy saints contend.

2 Behold, from distant shores,
And desert wilds they come,
Combine for blood their barb'rous force,
And thro' thy cities roam.

3 Beneath the silent shade,
Their sacred plots they lay,
Our peaceful walls by night invade,
And waste the fields by day.

4 And will the God of grace,
Regardless of our pain,
Permit secure that impious race,
To riot in their reign?

5 In vain their secret guile,
Or open force they prove;
His eye can pierce the deepest veil,
His hand their strength remove.

6 Yet save them, Lord, from death,
Lest we forget their doom;
But drive them with thine angry breath,
Thro' distant lands to roam.

7 Then shall our grateful voice
Proclaim our guardian God;
The nations round the earth rejoice,
And sound the praise abroad.

PSALM 60, L. M.

1 O GOD, who hast our troops dispers't,
Forsaken those who left thee first;
As we thy just displeasure mourn,
To us in mercy, Lord, return.

2 Our strength, that firm as earth did stand,
Is rent by thy avenging hand:
O! heal the breaches thou hast made;
We shake, we fall, without thy aid!

3 Our folly's sad effects we feel;
For, drunk with discord's cup, we reel:
But now for them, who thee rever'd,
Thou hast thy truth's bright banner rear'd.

4 Let thy right hand thy saints protect;
Lord, hear the pray'rs that we direct;
The holy God has spoke; and I,
O'er joy'd on his firm word rely.

5 To thee in portions I'll divide
Fair Sichems soil, Samaria's pride:
To Sichem, Succoth next I'll join,
And measure out her vale by line.

6 Manasseh, Gilead, both subscribe
To my commands, with Ephraim's tribe;
Ephraim by arms supports my cause,
And Judah by religion's laws.

7 Moab my slave and drudge shall be,
Nor Edom from my yoke get free;
Proud Palestine's imperious state,
Shall humbly on our triumph wait.

8 But who shall quell these mighty pow'rs,
And clear my way to Edom's tow'rs?
Or through her guarded frontiers tread
The path that doth to conquest lead?

9 E'en thou, O God, who hast dispers'd
Our troops (for we forsook thee first;)
Those whom thou didst in wrath forsake,
Aton'd, thou wilt victorious make.

PART II, C. M.

1 Lord thou hast scourg'd our guilty land,
Behold thy people mourn;
Shall veng'ance ever guide thy hand?
And mercy ne'er return?

11 Beneath the terrors of thine eye,
Earth's haughty towers decay;
Thy frowning mantle ſpreads the ſky,
And mortals melt away.

12 Our Sion trembles at thy ſtroke,
And dreads thy lifted hand!
Oh, heal the people thou haſt broke,
And ſave the ſinking land.

13 Exalt the banner in the field,
For thoſe that fear thy name;
From barb'rous hoſts our nations ſhield,
And put our foes to ſhame.

14 Attend our armies to the fight,
And be their guardian God;
In vain ſhall num'rous pow'rs unite,
Againſt thy lifted rod.

15 Our troops, beneath thy guiding hand,
Shall gain a glad renown:
'Tis God who makes the feeble ſtand,
And treads the mighty down.

PSALM 61, S. M.

1 WHEN overwhelm'd with grief,
My heart within me dies,
Helpleſs and far from all relief,
To heav'n I lift mine eyes.

2 Oh lead me to the rock
That's high above my head,
And make the covert of thy wings
My ſhelter and my ſhade.

3 Within thy preſence, Lord,
For ever I'll abide;
Thou art the tow'r of my defence,
The refuge where I hide.

4 Thou giveſt me the lot
Of thoſe that fear thy name;
If endleſs life be their reward,
I ſhall poſſeſs the ſame.

PART II, L. M.

5 My ſoul of thy protection ſure;
Againſt her foes ſhall reſt ſecure;
For thou, O God, haſt heard my vows,
And brought me joyful to thy houſe.

6 With all thy ſaints I'll ſtrive to ſing
The glories of my heav'nly king,
Whom thou in mercy didſt ordain,
Should o'er thy choſen people reign.

7 This king ſhall live for ever bleſt,
And give his people peace and reſt;
His years ſhall laſt, and God will own
His righteous ſceptre and his throne.

8 O let thy truth prepare the way,
In mercy, Lord, extend his ſway;
Thus we'll devote our future days,
To pay our vows and ſing thy praiſe.

PSALM 62, L. M.

1 MY ſoul for help on God relies:
From him alone my ſafety flows;
My rock, my health, that ſtrength ſupplies,
To bear the ſhock of all my foes.

2 How long will ye contrive my fall,
Which will but haſten on your own!
You'll totter like a bending wall,
Or fence of uncemented ſtone.

3 To make my envy'd honours leſs,
They ſtrive with lies, their chief delight;

For they, though with their mouths they bleſs,
In private curſe with inward ſpite.

4 But thou, my ſoul, on God rely;
On him alone thy truſt repoſe:
My rock and health will ſtrength ſupply,
To bear the ſhock of all my foes.

5 God does his ſaving health diſpenſe,
And flowing bleſſings daily ſend;
He is my fortreſs and defence;
On him my ſoul ſhall ſtill depend.

6 In him, ye people alway truſt;
Before his throne pour out your hearts;
For God, the merciful and juſt,
His timely aid to us imparts.

PART II.

7 My ſpirit looks to God alone;
My rock and refuge is his throne;
In all my fears, in all my ſtraits,
My ſoul on his ſalvation waits.

8 Truſt him, ye ſaints, in all your ways,
Pour out your hearts before his face;
When helpers fail, and foes invade,
God is our all-ſufficient aid.

9 Falſe are the men of high degree,
The baſer ſort are vanity;
Laid in the balance both appear
Light as a puff of empty air.

10 Make not increaſing gold your truſt,
Nor ſet your hearts on glitt'ring duſt?
Why will you graſp the fleeting ſmoke,
And not believe what God has ſpoke?

11 Once has his awful voice declar'd,
Once and again my ears have heard,

" All pow'r is his eternal due ;"
He muſt be fear'd and truſted too.

12 For ſov'reign pow'r reigns not alone,
Grace is a partner of the throne :
Thy grace and juſtice, mighty Lord,
Shall well divide our laſt reward.

PSALM 63, L. M.

1 GREAT God, indulge my humble claim
Thou art my hope, my joy my reſt
The glories that compoſe thy name
Stand all engag'd to make me bleſt.

2 Thou great and good, thou juſt and wiſe,
Thou art my Father and my God ;
And I am thine, by ſacred ties ;
Thy ſon, thy ſervant bought with blood.

3 With heart, and eyes, and liſted hands
For thee I long, to thee I look,
As travellers in thirſty lands
Pant for the cooling water brook.

4 With early feet I love t' appear
Among thy ſaints, and ſeek thy face ;
Oft' have I ſeen thy glory there,
And felt the pow'r of ſov'reign grace.

5 Not fruits, nor wines that tempt our taſte,
No pleaſures that to ſenſe belong,
Could make me ſo divinely bleſt,
Or raiſe ſo high my cheerful ſong.

6 My life itſelf without thy love
No taſte or pleaſure could afford :
'Twould but a tireſome burden prove,
If I were baniſh'd from the Lord.

7 Amidſt the wakeful hours of night,
When buſy cares afflict my head,
One thought of thee gives new delight,
And adds refreſhment to my bed.

8 I'll lift my hands, I'll raiſe my voice,
While I have breath to pray or praiſe;
This work ſhall make my heart rejoice,
And bleſs the remnant of my days.

PART II, C. M.

9 Early, my God, without delay,
I haſte to ſeek thy face;
My thirſty ſpirit faints away
Without thy cheering grace.

10 I've ſeen thy glory and thy pow'r
Thro' all thy temple ſhine;
My God, repeat that heav'nly hour,
That viſion ſo divine.

11 Not life itſelf, with all its joys,
Can my beſt paſſions move,
Or raiſe ſo high my cheerful voice,
As thy forgiving love.

12 Thus till my laſt expiring day
I'll bleſs my God and king;
Thus will I lift my hands to pray,
And tune my lips to ſing.

PART III, S. M.

13 My God, permit my tongue
This joy, to call thee mine;
And let my early cries prevail
To taſte thy love divine.

14 Within thy churches, Lord,
I long to find my place,

Thy pow'r and glory to behold,
And feel thy quick'ning grace.

15 Since thou haſt been my help,
To thee my ſpirit flies,
And on thy watchful providence,
My cheerful hope relies.

16 The ſhadow of thy wings,
My ſoul in ſafety keeps;
I follow where my father leads,
And he ſupports my ſteps.

PSALM 64, L. M.

1 GREAT God, attend to my complaint,
Nor let my drooping ſpirit faint;
When foes in ſecret ſpread the ſnare,
Let my ſalvation be thy care.

2 Shield me without and guard within,
From treach'rous foes and deadly ſin;
May envy, luſt, and pride depart,
And heav'nly grace expand my heart.

3 Thy juſtice and thy pow'r diſplay,
And ſcatter far thy foes away;
While liſt'ning nations learn thy word,
And ſaints triumphant, bleſs the Lord.

4 Then ſhall thy church exalt her voice,
And all that love thy name, rejoice;
By faith approach thine awful throne,
And plead the merits of thy Son.

PSALM 65, C. M.

1 PRAISE waits in Sion, Lord, for thee,
There ſhall our vows be paid;
Thou haſt an ear when ſinners pray,
All fleſh ſhall ſeek thine aid.

2 Lord, our iniquities prevail,
But pard'ning grace is thine,
And thou wilt grant us pow'r and skill
To conquer ev'ry sin.

3 Blest are the men whom thou wilt chuse
To bring them near thy face,
Give them a dwelling in thine house,
To feast upon thy grace.

4 In answ'ring what thy church requests,
Thy truth and terror shine,
And works of dreadful righteousness,
Fulfil thy kind design.

5 Thus shall the wond'ring nations see
The Lord is good and just;
And distant islands fly to thee,
And make thy name their trust.

6 They dread thy glitt'ring tokens, Lord,
When signs in heav'n appear;
But they shall learn thy holy word,
And love as well as fear.

PART II, L. M.

7 The God of our salvation hears
The groans of Sion mix'd with tears;
Yet when he comes with kind designs,
Thro' all the way his terror shines.

8 On him the race of man depends,
Far as the earth's remotest ends,
Where the Creator's praise is known,
By nature's feeble light alone.

9 Sailors that travel o'er the flood,
Address their frighted souls to God,
When tempests rage and billows roar
At a sad distance from the shore.

10 He bids the noisy tempests cease,
He calms the raging crowd to peace,
When a tumultuous nation raves,
Wild as the winds, and loud as waves.

11 Whole kingdoms shaken by the storm,
He settles in a peaceful form;
Mountains established by his hand
Firm on their old foundations stand.

12 Behold his ensigns sweep the sky,
New comets blaze and lightnings fly;
The heathen lands with swift surprise,
From the bright horrors turn their eyes.

13 At his command the morning ray
Smiles in the east, and leads the day;
He guides the sun's declining wheels
Beyond the tops of western hills.

14 Seasons and times obey his voice;
The ev'ning and the morn rejoice
To see the earth made soft with show'rs,
Laden with fruit and dress in flow'rs.

15 'Tis from his wat'ry stores on high,
He gives the thirsty ground supply;
He walks upon the clouds, and thence
Doth his enriching drops dispense.

16 The desert grows a fruitful field,
Abundant fruit the vallies yield;
The vallies shout with cheerful voice,
And neighb'ring hills repeat their joys.

17 The pastures smile in green array,
There lambs and larger cattle play;
The larger cattle and the lamb,
Each in his language speaks thy name.

18 Thy works pronounce thy pow'r divine
O'er ev'ry field thy glories shine;

Thro' ev'ry month thy gifts appear:
Great God, thy goodneſs crowns the year!

PSALM 66, C. M.

1 SING, all the nations to the Lord,
Sing with a joyful noiſe:
With melody of ſound record
His honours and your joys.

2 Say to the pow'r that form'd the ſky,
"How terrible art thou!
"Sinners before thy preſence fly,
"Or at thy feet they bow."

3 Come ſee the wonders of our God,
How glorious are his ways!
In Moſes' hand he put the rod,
And clave the frighted ſeas.

4 He made the ebbing channel dry,
While Iſra'l paſs'd the flood;
There did the church begin their joy,
And triumph in their God.

5 He rules by his reſiſtleſs might:
Will rebel-mortals dare
Provoke th' Eternal to the fight,
And tempt that dreadful war?

6 Oh bleſs our God, and never ceaſe;
Ye ſaints, fulfil his praiſe;
He keeps our life, maintains our peace,
And guides our doubtful ways.

7 Lord, thou haſt prov'd our ſuff'ring ſouls,
To make our graces ſhine;
So ſilver bears the burning coals,
The metal to refine.

8 Thro' wat'ry deeps and fiery ways,
We march at thy command,

Led to poſſeſs the promis'd place,
By thine unerring hand.

PART II.

9 Now ſhall my ſolemn vows be paid
To that Almighty pow'r,
That heard the long requeſts I made
In my diſtreſsful hour.

10 My lips and cheerful heart prepare
To make his mercies known:
Come ye that fear my God, and hear
The wonders he has done.

11 When on my head huge ſorrows fell,
I ſought the heav'nly aid;
He ſav'd my ſinking ſoul from hell,
And death's eternal ſhade.

12 If ſin lay cover'd in my heart,
While pray'r employ'd my tongue;
The Lord had ſhewn me no regard,
Nor I his praiſes ſung.

13 But God (his name be ever bleſt)
Has ſet my ſpirit free;
Nor turn'd from him my poor requeſt,
Nor turn'd his heart from me.

PSALM 67, S. M.

1 TO bleſs thy choſen race,
In mercy, Lord, incline;
And cauſe the brightneſs of thy face
On all thy ſaints to ſhine:

2 That ſo thy wond'rous way
May through the world be known;
Whilſt diſtant lands their tribute pay,
And thy ſalvation own.

3 Let diff'ring nations join,
To celebrate thy fame;
Let all the world, O Lord, combine
To praise thy glorious name.

4 O! let them shout and sing,
With joy and pious mirth;
For thou, the righteous judge and King,
Shalt govern all the earth.

5 Let diff'ring nations join,
To celebrate thy fame,
Let all the world, O Lord, combine,
To praise thy glorious name.

6 Then shall the teeming ground
A large increase disclose;
And we with plenty shall be crown'd,
Which God, our God, bestows.

7 Then God upon our land
Shall constant blessings show'r;
And all the world in awe shall stand
Of his resistless pow'r.

PSALM 68, L. M.

1 LET God, the God of battle, rise,
And scatter his presumptuous foes;
Let shameful route their host surprise,
Who spitefully his pow'r oppose.

2 As smoke in tempest's rage is lost,
Or wax into the furnace cast;
So let their sacrilegious host
Before his wrathful presence waste.

3 But let the servants of his will,
His favour's gentle beams enjoy,
Their upright hearts let gladness fill,
And cheerful songs their tongues employ.

4 To him your voice in anthems raise;
JEHOVAH's awful name he bears:
In him rejoice, extol his praise
Who rides upon high-rolling spheres.

5 Him, from his empire of the skies,
To this low world, compassion draws,
The orphan's claim to patronize,
And judge the injur'd widow's cause.

6 'Tis God who from a foreign soil
Restores poor exiles to their home:
Makes captives free; and fruitless toil
Their proud oppressors' righteous doom.

7 'Twas so of old, when thou didst lead
In person, Lord, our armies forth:
Strange terrors through the desert spread,
Convulsions shook th' astonish'd earth.

8 The breaking clouds did rain distil,
And heav'ns high arches shook with fear,
How then should Sinai's humble hill
Of Isr'el's God the presence bear?

9 Thy hand, at famish'd earth's complaint,
Reliev'd her from celestial stores;
And when thy heritage was faint,
Assuag'd the drought with plenteous show'rs.

10 Where savages had rang'd before,
At ease thou mad'st our tribes reside;
And, in the desert, for the poor,
Thy gen'rous bounty did provide.

PART II, C. M.

11 When God his gracious word sent forth
To make his chosen glad,
Numbers from east, south, west, and north
The joyful tidings spread.

12 Great kings of armies fled apace,
And met a fatal foil;
While those that staid at home, with ease
And pleasure shar'd the spoil.

13 Though ye among the pots have lain,
Like doves shall ye appear,
With silver wings and gold divine,
From dross and mixture clear.

14 When God the potent kings expell'd
From Canaan at his will,
The whiteness of his robes excell'd
The snow of Salmon's hill.

15 The hill of God, his chosen seat,
On Zion's mount is found:
Not Bashan's hill can boast such state,
Nor all the hills around.

16 Ye lofty hills, why leap ye so?
This is the hill of God:
Here he hath chose to dwell, and lo!
Here is his fix'd abode.

PART III. L. M.

17 His chariots numberless; his pow'rs
Are heav'nly hosts, that wait his will:
His presence now fills Sion's tow'rs,
As once it honour'd Sinai's hill.

18 Ascending high, in triumph thou
Captivity hast captive led;
And on thy people didst bestow
The spoil of armies, once their dread.

19 Ev'n rebels shall partake thy grace,
And humble proselytes repair,
To worship at thy dwelling place,
And all the world pay homage there.

PART IV.

20 We bleſs the Lord, the juſt, the good,
Who fills our hearts with heav'nly food;
Who pours his bleſſings from the ſkies,
And loads our days with rich ſupplies.

21 He ſends his ſun his circuit round,
To cheer the fruits, to warm the ground;
He bids the clouds with plenteous rain
Refreſh the thirſty earth again.

22 'Tis to his care we owe our breath,
And all our near eſcapes from death;
Safety and health to God belong;
He heals the weak, and guards the ſtrong.

23 He makes the ſaint and ſinner prove
The common bleſſings of his love;
But the wide diff'rence that remains,
Is endleſs joy, or endleſs pains.

24 The Lord that bruis'd the ſerpent's head,
On all the ſerpent's ſeed ſhall tread,
The ſtubborn ſinner's hope confound,
And ſmite them with a laſting wound.

25 But his right hand his ſaints ſhall raiſe,
From the deep earth or deeper ſeas,
And bring them to his courts above;
There ſhall they taſte his ſpecial love.

PART V.

26 For benefits, each day beſtow'd,
Be daily his great name ador'd;
Who is our Saviour and our God,
Of life and death the ſov'reign Lord.

27 Who, mounted on the loftieſt ſphere
Of ancient heav'n, ſublimely rides;
From whence his dreadful voice we hear,
Like that of warring winds and tides.

28 Aſcribe ye pow'r to God moſt high,
Of humble Iſr'el he takes care;
Whoſe ſtrength, from out the duſky ſky,
Darts ſhining terrors through the air.

29 How dreadful are the ſacred courts,
Where God has fix'd his earthly throne!
His ſtrength his feeble ſaints ſupports,
To God give praiſe, and him alone.

PSALM 69, L. M.

1 SAVE me, O God, from waves that roll,
And preſs to overwhelm my ſoul;
With painful ſteps in mire I tread,
And deluges o'erflow my head.

2 With reſtleſs cries my ſpirits faint,
My voice is hoarſe with long complaint,
My ſight decays with tedious pain,
Whilſt for my God I wait in vain.

3 My hairs, though num'rous are but few,
Compar'd with foes that me purſue
With groundleſs hate, grown now of might,
To execute their lawleſs ſpite.

4 For zeal to thy lov'd houſe and name
Conſumes me, like devouring flame;
Concern'd at their affronts to thee,
More than at ſlanders caſt on me.

5 But, Lord, to thee I will repair
For help, with humble timely pray'r;
Relieve me, from thy mercy's ſtore:
Diſplay thy truth's preſerving pow'r.

6 Controul the deluge, ere it ſpread,
And roll its waves above my head;
Nor deep deſtruction's yawning pit,
To cloſe her jaws on me permit.

7 Reproach and grief have broke my heart;
I look'd for ſome to take my part,
To pity or relieve my pain;
But look'd, alas! for both in vain.

8 With hunger pin'd, for food I call;
Inſtead of food they give me gall:
And when with thirſt my ſpirits ſink,
They give me vinegar to drink.

9 Their table therefore to their health,
Shall prove a ſnare, a trap their wealth;
Perpetual darkneſs ſeize their eyes,
And ſudden blaſts their hopes ſurpriſe.

10 But me, howe'er diſtreſs'd and poor,
Thy ſtrong ſalvation ſhall reſtore;
Thy pow'r with ſongs I'll then proclaim,
And celebrate with thanks thy name.

11 Our God ſhall this more highly prize,
Than herds or flocks in ſacrifice:
Which humble ſaints with joy ſhall ſee,
And hope for like redreſs with me.

12 For God regards the poor's complaint;
Sets priſ'ners free from cloſe reſtraint:
Let heav'n, earth, ſea, their voices raiſe,
And all the world reſound his praiſe.

13 For God will Sion's walls erect;
Fair Judah's cities he'll protect;
Till all her ſcatter'd ſons repair
To undiſturb'd poſſeſſions there.

14 This bleſſing they ſhall at their death
To their religious heirs bequeath;
And they to endleſs ages more,
Of ſuch as his bleſt name adore.

PART II, C. M.

15 Father, I sing thy wond'rous grace,
I bless my Saviour's name,
He bought salvation for the poor,
And bore the sinners' shame.

16 His deep distress has rais'd us high,
His duty and his zeal
Fulfil'd the law which mortals broke,
And finish'd all thy will.

17 His dying groans, his living songs
Shall better please my God,
Than harp or trumpet's solemn sound,
Than goat's or bullock's blood.

18 This shall his humble follow'rs see,
And let their hearts at rest;
They by his death draw near to thee,
And live for ever blest.

19 Let heav'n and all that dwell on high
To God their voices raise,
While lands and seas assist the sky,
And join t' advance his praise.

20 Sion is thine, most holy God,
Thy Son shall bless her gates;
And glory purchas'd by his blood
For thine own Israel waits.

PSALM 70, C. M.

1 IN haste, O God attend my call,
Nor hear my cries in vain;
Oh let thy speed prevent my fall,
And fill my hope sustain.

2 When foes insidious wound my name,
And tempt my soul away,

Then let them fall with lasting shame,
To their own plots a prey.

3 While all that love thy name rejoice,
And glory in thy word,
In thy salvation raise their voice,
And magnify the Lord.

4 O thou my help in time of need,
Behold my sore dismay;
In pity hasten to my aid,
Nor let thy grace delay.

PSALM 71, C. M.

1 MY God, my everlasting hope,
I live upon thy truth;
Thine hands have held my childhood up,
And strengthen'd all my youth.

2 My flesh was fashion'd by thy pow'r,
With all these limbs of mine;
And from my mother's painful hour
I've been entirely thine.

3 Still has my life new wonders seen
Renewed ev'ry year;
Behold my days that yet remain,
I trust them to thy care.

4 Cast me not off when strength declines,
When hoary hairs arise;
And round me let thy glory shine,
Whene'er thy servant dies.

5 Then in the hist'ry of my age,
When men review my days,
They'll read thy love in ev'ry page,
In ev'ry line thy praise.

PART II, C. M.

6 My Saviour, my almighty friend,
When I begin thy praise,
Where will the growing numbers end,
The numbers of thy grace?

7 Thou art my everlasting trust,
Thy goodness I adore;
And since I knew thy graces first
I speak thy glories more.

8 My feet shall travel all the length
Of the celestial road,
And march with courage in thy strength
To see my Father God.

9 When I am fill'd with sore distress
For some surprising sin,
I'll plead thy perfect righteousness,
And mention none but thine.

10 How will my lips rejoice to tell
The vict'ries of my king!
My soul, redeem'd from sin and hell,
Shall thy salvation sing.

11 My tongue shall all the day proclaim
My Saviour and my God,
His death hath bought my foes to shame,
And sav'd me by his blood.

12 Awake, awake my tuneful pow'rs;
With this delightful song
I'll entertain the darkest hours,
Nor think the season long.

PART III.

13 God of my childhood, and my youth,
The guide of all my days,

I have declar'd thy heav'nly truth,
And told thy wond'rous ways.

14 Wilt thou forſake my hoary hairs,
And leave my fainting heart?
Who ſhall ſuſtain my ſinking years
If God, my ſtrength, depart?

15 Let me thy pow'r and truth proclaim
Before the riſing age,
And leave a ſavour of thy name
When I ſhall quit the ſtage.

16 The land of ſilence and of death
Attends my next remove:
Oh may theſe poor remains of breath
Teach the wide world thy love!

17 Thy righ eouſneſs is deep and high,
Unſearchable thy deeds;
Thy glory ſpreads beyond the ſky,
And all my praiſe exceeds.

18 Oft have I heard thy threat'nings roar,
And oft endur'd the grief;
But when thy hand hath preſt me ſore,
Thy grace was my relief.

19 By long experience have I known
Thy ſov'reign pow'r to ſave;
At thy command I venture down
Securely to the grave.

20 When I lie buried deep in duſt,
My fleſh ſhall be thy care;
Theſe wither'd limbs with thee I truſt
To raiſe them ſtrong and fair.

PSALM 72, C. M.

1 LORD let thy juſt decrees the king
In all his ways direct;

And let his ſon, throughout his reign,
Thy righteous laws reſpect.

2 So ſhall he ſtill thy people judge
With pure and upright mind,
Whilſt all the helpleſs poor ſhall him
Their juſt protector find.

3 Then hills and mountains ſhall bring forth
The happy fruits of peace;
Which all the land ſhall own to be
The works of righteouſneſs.

4 Whilſt he the poor and needy race
Shall rule with gentle ſway,
And from their humble necks ſhall take
Oppreſſive yokes away.

5 In ev'ry heart thy awful fear
Shall then be rooted faſt,
As long as ſun and moon endure,
Or time itſelf ſhall laſt.

6 He ſhall deſcend like rain, that cheers
The meadow's ſecond birth;
Or like warm ſhow'rs, whoſe gentle drops
Refreſh the thirſty earth.

7 In his bleſs'd days the juſt and good
Shall be with favour crown'd;
The happy land ſhall ev'ry where
With endleſs peace abound.

8 His uncontrol'd dominion ſhall
From ſea to ſea extend;
Begin at proud Euphrates' ſtreams,
At nature's limits end.

9 To him the ſavage nations round
Shall bow their ſervile heads:
His vanquiſh'd foes ſhall lick the duſt
Where he his conqueſts ſpreads.

10 The kings of Tarſhiſh, and the iſles,
Shall coſtly preſents bring;
From ſpicy Sheba gifts ſhall come,
And wealthy Saba's king.

11 To him ſhall ev'ry king on earth
His humble homage pay;
And diff'ring nations gladly join
To own his righteous ſway.

12 For he ſhall ſet the needy free,
When they for ſuccour cry;
Shall ſave the helpleſs, and the poor,
And all their wants ſupply.

PART II.

13 His providence for needy ſouls
Shall due ſupplies prepare;
And over their defenceleſs lives
Shall watch with tender care.

14 He ſhall preſerve and keep their ſouls
From fraud and rapine free;
And in his ſight their guiltleſs blood
Of mighty price ſhall be.

15 Therefore ſhall God his life and reign
To many years extend;
Whilſt eaſtern princes tribute pay,
And golden preſents ſend.

16 For him ſhall conſtant pray'rs be made
Through all his proſp'rous days;
His juſt dominion ſhall afford
A laſting theme of praiſe.

17 Of uſeful grain, through all the land,
Great plenty ſhall appear;
A handful ſown on mountain-tops
A mighty crop ſhall bear.

18 Its fruit like cedars shook by winds,
A rattling noise shall yield:
The city too shall thrive, and vie,
For plenty, with the field.

19 The memory of his glorious name
Through endless years shall run;
His spotless fame shall shine as bright
And lasting as the sun.

20 In him the nations of the world
Shall be completely blest'd,
And his unbounded happiness
By every tongue confess'd.

21 Then blest'd be God, the mighty Lord,
The God whom Isr'el fears;
Who only wond'rous in his works
Beyond compare appears.

22 Let earth be with his glory fill'd;
For ever bless his name;
Whilst to his praise the list'ning world
Their glad assent proclaim.

PSALM 73, L. M.

1 AT length by certain proofs, 'tis plain
That God will to his saints be kind!
That all whose hearts are pure and clean
Shall his protecting favour find.

2 Till this sustaining truth I knew,
My staggering feet had almost fail'd:
I griev'd the sinners' wealth to view,
And envy'd when the fools prevail'd.

3 They to the grave in peace descend,
And, whilst they live, are hale and strong
No plague or troubles them offend,
Which oft to other men belong.

4 With pride, as with a chain they're held,
And rapine seems their robe of state;
Their eyes stand out, with fatness swell'd;
They grow beyond their wishes great.

5 With hearts corrupt, and lofty talk,
Oppressive methods they defend;
Their tongue through all the earth will walk,
Their blasphemies to heav'n ascend.

6 And yet admiring crowds are found,
Who servile visits duly make;
Because with plenty they abound,
Of which their flatt'ring slaves partake.

7 Their fond opinions these pursue,
Till they with them profanely cry,
"How should the Lord our actions view?
"Can he perceive who dwells so high?"

8 Behold the wicked! these are they
Who openly their sins profess;
And yet their wealth's increas'd each day,
And all their actions meet success.

9 "Then have I cleans'd my heart (said I)
"And wash'd my hands from guilt in vain;
"If all the day oppress'd I lie,
"And ev'ry morning suffer pain."

10 Thus did I once to speak intend:
But if such things I rashly say,
Thy children, Lord, I must offend,
And basely should their cause betray.

PART II.

11 To fathom this my thoughts I bent;
But found the case too hard for me,
Till to the house of God I went;
Then I their end did plainly see.

12 How high soe'er advanc'd, they all
On slipp'ry places lowely stand;
Thence into ruin headlong fall,
Cast down by thy avenging hand.

13 How dreadful and how quick their fate!
Despis'd by thee, when they're destroy'd;
As waking men with scorn do treat
The fancies that their dreams employ'd.

14 Thus was my heart with grief oppress,
My reins were rack'd with restless pains;
So stupid was I, like a beast,
Who no reflecting thought retains.

15 Yet still thy presence me supply'd,
And thy right hand assistance gave:
Thou first shalt with thy counsel guide,
And then to glory me receive.

16 Whom then in heav'n but thee alone
Have I, whose favour I require?
Throughout the spacious earth there's none
That I besides thee can desire.

17 My trembling flesh, and aching heart,
May often fail to succour me;
But God shall inward strength impart,
And my eternal portion be.

18 For they, that far from thee remove,
Shall into sudden ruin fall;
If after other gods they rove,
Thy veng'ance shall destroy them all.

19 But as for me, 'tis good and just
That I should still to God repair;
In him I always put my trust,
And will his wond'rous works declare.

PART III, S. M.

20 Sure there's a righteous God,
Nor is religion vain;
Though men of vice may boast aloud,
And men of grace complain.

21 I saw the wicked rise,
And felt my heart repine,
While haughty fools with scornful eyes,
In robes of honour shine.

22 The tumult of my thought
Held me in hard suspense,
Till to thy house my feet were brought,
To learn thy justice thence.

23 Thy word with light and pow'r,
Did my mistake amend;
I view'd the sinners' life before,
But here I learnt their end.

24 On what a slipp'ry steep
The thoughtless wretches go;
And Oh that dreadful fiery deep,
That waits their fall below!

25 Lord, at thy feet I bow,
My thoughts no more repine:
I call my God my portion now,
And all my pow'rs are thine.

PSALM 74, C. M.

1 WILL God for ever cast us off!
His wrath for ever smoke,
Against the people of his love,
His little chosen flock?

2 Think of the tribes so dearly bought
With their Redeemer's blood;

Nor let thy Sion be forgot,
Where once thy glory flood.

3 Lift up thy feet, and march in haſte,
Aloud our ruin calls;
See what a wide and fearful waſte
Is made within thy walls.

4 Where once thy churches pray'd and ſang,
Thy foes profanely rage;
Amid thy gates their enſigns hang,
And there their hoſts engage.

5 How are the ſeats of worſhip broke?
They tear the buildings down.
And he that deals the heavieſt ſtroke,
Procures the chief renown.

6 With flames they threaten to deſtroy
Thy children in their reſt;
Come let us burn at once, they cry,
The temple and the prieſt.

7 And ſtill to heighten our diſtreſs,
Thy preſence is withdrawn;
Thy wonted ſigns of pow'r and grace;
Thy pow'r and grace are gone.

8 No prophet ſpeaks to calm our grief,
But all in ſilence mourn;
Nor know the times of our relief,
The hour of thy return.

9 How long, eternal God, how long,
Shall men of pride blaſpheme?
Shall ſaints be made their endleſs ſong,
And bare immortal ſhame?

10 Canſt thou for ever ſit and hear
Thine holy name profan'd?
And ſtill thy jealouſy forbear,
And ſtill withhold thine hand?

11 What ſtrange deliv'rance haſt thou ſhown
In ages long before!
And now no other God we own,
No other God adore.

12 Thou didſt divide the raging ſea
By thy reſiſtleſs might,
To make thy tribes a wond'rous way,
And then ſecure their flight.

13 Is not the world of nature thine,
The darkneſs and the day?
Didſt thou not bid the morning ſhine,
And mark the ſun his way?

14 Hath not thy pow'r form'd ev'ry coaſt,
And ſet the earth its bounds,
With ſummer's heat, and winter's froſt,
In their perpetual rounds?

15 And ſhall the ſons of earth and duſt
That ſacred pow'r blaſpheme?
Will not thy hand that form'd them firſt
Avenge thine injur'd name?

16 Think on the cov'nant thou haſt made,
And all thy words of love;
Nor let the birds of prey invade
And vex thy trembling dove.

17 Our foes will triumph in our blood,
And make our hope their jeſt;
Plead thine own cauſe, almighty God,
And give thy children reſt.

PSALM 75, L. M.

1 TO thee, moſt high and holy God,
To thee our thankful hearts we raiſe;
Thy works declare thy name abroad,
Thy wond'rous works demand our praiſe.

2 To slav'ry doom'd, thy chosen sons
Behold their foes triumphant rise;
And sore oppress by earthly thrones,
They sought the sov'reign of the skies.

3 'Twas then, great God, with equal pow'r,
Arose thy veng'ance and thy grace,
To scourge their legions from the shore,
And save the remnant of thy race.

4 Thy hand that form'd the restless main,
And rear'd the mountain's awful head,
Bade raging seas their course restrain,
And desert wilds receive their dead.

5 Such wonders never come by chance,
Nor can the winds such blessings blow;
'Tis God the judge doth one advance,
'Tis God that lays another low.

6 Let haughty tyrants sink their pride,
Nor lift so high their scornful head;
But lay their impious thoughts aside,
And own the empire God hath made.

PSALM 76, P. M.

1 IN Judah the Almighty's known;
Almighty there, by wonders shown;
His name in Jacob does excell:
His sanctuary in Salem stands:
The majesty that heav'n commands,
In Sion condescends to dwell.

2 He brake the bow and arrows there,
The shield, the temper'd sword, and spear;
There slain, the mighty army lay:
Whence Sion's fame thro' earth is spread,
Of greater glory, greater dread,
Than hills where robbers lodge their prey.

3 Their valiant chiefs, who came for ſpoil,
Themſelves met there a ſhameful foil;
Securely down to ſleep they lay;
But wak'd no more; their ſtouteſt band
Ne'er lifted one reſiſting hand
'Gainſt his that did their legions ſlay.

4 When Jacob's God began to frown,
Both horſe and charioteers o'erthrown,
Together ſlept in endleſs night:
When thou, whom earth and heav'n revere,
Doſt once with wrathful look appear;
What mortal pow'r can ſtand thy ſight?

5 Pronounc'd from heav'n, earth heard its doom,
Grew huſh'd with fear, when thou didſt come,
The meek with juſtice to reſtore:
The wrath of man ſhall yield thee praiſe;
Its laſt attempts but ſerve to raiſe
The triumphs of almighty pow'r.

6 Vow to the Lord; ye nations, bring
Vow'd preſents to th' eternal King:
Thus to his name due rev'rence pay;
Who proudeſt potentates can quell,
To earthly kings more terrible,
Than to their trembling ſubjects they.

PSALM 77, C. M.

1 TO God I cry'd with mournful voice,
I ſought his gracious ear,
In the ſad hour, when trouble roſe,
And fill'd my heart with fear.

2 Sad were my days, and dark my nights,
My ſoul refus'd relief;
I thought on God, the juſt and wiſe,
But thoughts increas'd my grief.

3 Still I complain'd and ſtill oppreſt,
My heart began to break;
My God, thy wrath forbade my reſt,
And kept my eyes awake.

4 My overwhelming ſorrows grew,
'Till I could ſpeak no more;
Then I within myſelf withdrew,
And call'd thy judgments o'er.

5 I call'd back years and ancient times
When I beheld thy face;
My ſpirit ſearch'd for ſecret crimes
That might withhold thy grace.

6 I call'd thy mercies to my mind,
Which I enjoy'd before;
And will the Lord no more be kind;
His face appear no more?

7 Will he for ever caſt me off?
His promiſe ever fail?
Has he forgot his tender love?
Shall anger ſtill prevail?

8 But I forbid this hopeleſs thought,
This dark, deſpairing frame,
Rememb'ring what thy hand hath wrought;
Thy hand is ſtill the ſame.

9 I'll think again of all thy ways,
And talk thy wonders o'er,
Thy wonders of recov'ring grace,
When fleſh could hope no more.

10 Grace dwelt with juſtice on the throne;
And men that love thy word,
Have in thy ſanctuary known
The counſels of the Lord.

PART II.

11 " How awful is thy chaſt'ning rod!"
(May thy own children ſay).
" The great, the wiſe, the dreadful God!
" How holy is his way!"

12 I'll meditate his works of old,
Who reigns in heav'n above;
I'll hear his ancient wonders told,
And learn to truſt his love.

13 He ſaw the houſe of Joſeph lie
With Egypt's yoke oppreſt;
Long he delay'd to hear their cry,
Nor gave his people reſt.

14 The ſons of pious Jacob ſeem'd
Abandon'd to their foes;
But his almighty arm redeem'd
The nation whom he choſe.

15 From ſlaviſh chains he ſet them free,
They follow where he calls;
He bade them venture through the ſea,
And made the waves their walls.

16 The waters ſaw thee, mighty God,
The waters ſaw thee come;
Backward they fled, and frighted flood,
To give thine armies room.

17 Strange was thy journey thro' the ſea,
Thy footſteps, Lord, unknown;
Terrors attend the wond'rous way
That brings thy mercies down.

18 Thy voice with terror in the ſound
Thro' clouds and darkneſs broke;
All heav'n in lightning ſhone around,
And earth with thunder ſhook,

19 Thine arrows thro' the skies were hurl'd,
How glorious is the Lord!
Surprise and tremb'ling seiz'd the world,
And all his saints ador'd.

20 He gave them water from the rock;
And safe by Moses' hand,
Thro' a dry desert led his flock
To Canaan's promis'd land.

PSALM 78, P. M.

1 HEAR, O my people, to my law
Your most devout attention lend;
Let the instructions of my mouth,
Deep in your faithful hearts descend:
My tongue shall parables unfold,
And bring to light dark things of old.

2 Which our fore-fathers' pious care,
From ancient times has handed down;
Nor will we hide them from our sons,
But to our offspring make them known:
That they the praises may be taught
Of God, who hath such wonders wrought.

3 For Jacob he this law ordain'd,
This solemn league for Isr'el made,
With charge to be from age to age,
From race to race with care convey'd:
To be transmitted to their heirs,
Which they again might give to their's.

4 That they might God's commands obey,
And in his strength their safety place;
And not like their fore-fathers, prove
A stubborn and rebellious race:
Who still the paths of error trod;
Nor put their steadfast hope in God.

5 Such were revolting *Ephraim's* ſons,
Who from the field ignobly fled;
Tho' ſkilful archers arm'd with bows,
And to a conſtant warfare bred:
Tho' God to them his works diſplay'd,
Yet they his orders diſobey'd,

6 The wonders which their fathers ſaw,
They in their minds did not retain;
Prodigious things in Egypt done,
And miracles in Zoan's plain:
For them he did the ſea divide,
And pil'd in heaps the preſſing tide.

7 A wond'rous pillar led them on,
Compos'd of ſhade and radiant light;
A ſhelt'ring cloud it prov'd by day,
And was a leading fire by night:
Thus went they thro' a deſert land,
Conducted by his powerful hand.

8 When drought oppreſs'd them, where no ſtreams
The parched wilderneſs ſupply'd,
He cleft the rock, whoſe flinty breaſt
Diſſolv'd into a cooling tide;
Which down in plenteous rivers fell,
And prov'd a conſtant miracle.

9 Yet there they ſin'd againſt him more,
Provoking ſtill the Lord moſt high
In that ſame deſert, where he did
Their fainting ſouls with ſtrength ſupply:
His pow'r ſupreme, they did diſtruſt,
And long'd for meat to feed their luſt.

10 Then utter'd their blaſphemous doubts,
" Can God, ſay they, for us prepare
" A table in the wilderneſs,
" And ſet it out with various fare?

" 'Tis true, he did the rock divide,
" But can he corn and flesh provide?"

11 The Lord with indignation heard,
And from the heav'ns avenging flame
On Jacob fell; consuming wrath
On most ungrateful Isr'el came:
For they would not in God confide,
Who had so oft their wants supply'd.

12 Tho' God had from the fruitful clouds,
Around their camp his manna spread,
And had with angel's sacred food,
Ungrateful man in plenty fed;
Which from his own celestial stores,
Was rained down in frequent show'rs.

13 From heav'n he made an east wind blow,
And likewise did the south command
To rain down flesh, like dust, and fowls
Like the sea shore's unnumber'd sands;
Around their tents an easy prey,
The flutt'ring, feather'd booty lay.

14 Thus gave he them their heart's desire,
And they luxurious eat the same;
But whilst the meat was in their mouths,
God's heavy wrath upon them came:
He slew the wealthiest of them all,
And Israel's chiefs were made to fall.

PART II.

15 Yet still they sin'd, nor would afford
His wond'rous miracles belief;
Therefore thro' fruitless travels, he
Consum'd their lives in wailing grief;
When some were slain, with early cry,
They turn'd and sought the Lord most high

36 But this was feign'd submission all,
Their treach'rous hearts their tongues bely'd,
They still remain'd perverse, nor would
Firm in his covenant abide;
And yet his anger did not rise,
Nor would with death their sins chastise.

37 For he remember'd they were flesh,
And could not long on earth remain;
A murm'ring wind that's quickly past,
And never more returns again:
His mercy knew they were but frail,
And would not let his wrath prevail.

38 How oft did they provoke him there!
How oft did they his patience grieve!
In that same desert, where he did
Their fainting souls with food relieve,
They turned back, and faithless prov'd,
And Israel's God to anger mov'd.

39 Nor did they call to mind the day,
When God, with his almighty hand,
Deliver'd them from all their foes,
And show'd his signs in Egypt's land;
When he their tribes from bondage brought,
And wond'rous things in Zoan wrought.

40 Their rivers, that they might not drink,
Were turn'd to blood at his command;
Devouring flies in thickest swarms;
And frogs were sent to plague the land;
Locusts and worms o'erspread their soil,
And reap'd the harvest of their toil.

41 Their vines with batt'ring hail were broke,
With pinching frost the fig-tree dies;
Lightning and hail made flocks and herds,
To fall one gen'ral sacrifice:

His wrath, their trouble to increase,
By evil angels broke their peace.

22 He clear'd a passage for his wrath,
Nor would his anger fierce controul;
But gave their life to pestilence,
Nor spar'd from death the fainting soul:
Upon their heirs destruction came,
The first born in the tents of Ham.

23 But his own tribe, like folded sheep,
He brought in safety from distress,
And like a flock, conducted them
Thro' a long barren wilderness;
Their foes were in the ocean drown'd,
But they no cause of terror found.

24 Nor ceas'd his care, 'till them he brought
In safety to the promis'd land;
And to his holy mount, the prize
Obtain'd by his victorious hand:
For them he did his arm extend,
And from the foe their hosts defend.

25 To them, the outcast heathen's land,
He did in equal lots divide;
And in their foes abandon'd tents,
Made Israel's tribe secure abide:
For them he quell'd the nations round,
And plac'd them on the promis'd ground.

PART III.

26 But still they tempted, still provok'd
The anger of the Lord most high;
Nor would, to practise his commands
Their most rebellious hearts apply:
But turn'd like a deceitful bow,
And in their father's steps would go.

27 For God to fury they provok'd,
With idol altars set on high,

And with their graven images,
Inflam'd to wrath his jealousy:
On Israel then his hatred fell,
And Shiloh where he lov'd to dwell.

28 To vile captivity, his ark,
His strength and glory to disdain,
His people to the sword he gave,
Nor would his awful wrath restrain:
Amongst their youth his anger spread,
Nor were their maids to marriage led.

29 In fight the sacrificer fell,
The priest himself a victim bled;
Nor were there any widows left,
Who should with tears lament the dead:
Then like a giant strong with wine,
The Lord awak'd in wrath divine.

30 He smote his foes, that from the field
Their vanquish'd, scatter'd remnants came,
With wounds imprinted on their backs,
The marks of everlasting shame:
The tents of Joseph he forsook,
Nor Ephraim for his dwelling took.

31 But Judah's favour'd tribe he chose,
And made his own peculiar care;
On Sion's mount his temple built,
And fix'd its strong foundations there:
From sheep-folds he did David bring,
And over Judah made him king.

32 From tending on the teeming ewes,
He brought his servant forth to feed
His people, and inheritance,
The tribes of Isr'el's chosen seed:
And he a faithful shepherd still,
Fed and conducted them with skill.

PSALM 79, P. M.

1 THE heathen hosts, O God!
Have thy possession seiz'd;
Thy sacred house defil'd,
Thy holy city raz'd.

2 The bodies of thy saints
Abroad unburied lay,
Their flesh expos'd to beasts,
Or rav'nous birds a prey.

3 Their blood, like water, was
Around Jerus'lem shed;
And none were left to pay,
The duties to the dead:

4 The foe our small remains,
With loud reproaches wound;
And we are made the sport
Of all the nations round.

5 How long wilt thou be wroth?
Lord, must we ever mourn?
And shall thy jealous rage,
Like fire for ever burn?

6 On lands that know not thee,
Thy heavy vengeance show'r;
Those kingdoms let it crush,
That have not own'd thy pow'r.

7 Their hungry jaws have prey'd
On Jacob's chosen race,
And to a desert turn'd,
Their fruitful dwelling place.

8 O think not on our sins,
But speedily prevent
The ruin of thy saints,
Almost with sorrow spent.

9 Thy help, O God impart,
And free our souls from blame,
So shall thy wond'rous love
Exalt thy glorious name.

10 Let infidels that say,
"Where is the God they boast?"
In veng'ance, for thy saints,
Perceive thee to their cost.

11 LORD, hear the pris'ner's moans!
Thy saving pow'r extend;
Preserve them doom'd to die,
From their untimely end!

12 Those who blaspheme thy name,
Do thou, O God, destroy;
Against the nations round,
Resistless pow'r employ.

13 As they have us oppress;
So shall they be repaid,
With sorrow sev'n times more
Than what on us they laid.

14 Thus we, thy humble flock,
Shall ever praise thy name;
And our unwearied thanks,
From age to age proclaim.

PSALM 80, L. M.

1 O ISR'EL's shepherd, Joseph's guide,
Our pray'rs to thee vouchsafe to hear;
Thou that dost on the cherubs ride,
Again in solemn state appear.

2 Behold how Benjamin expects,
With Ephraim and Manasseh join'd
In our deliv'rance, the effects
Of thy resistless strength to find.

3 Do thou convert us, Lord, do thou
The luſtre of thy face diſplay;
And all the ills we ſuffer now,
Like ſcatter'd clouds, ſhall paſs away.

4 O thou whom heav'nly hoſt obey,
How long ſhall thy fierce anger burn?
How long thy ſuff'ring people pray,
And to their pray'rs have no return?

5 When hungry, we are forc'd to drench
Our ſcanty food in floods of woe:
When dry, our raging thirſt we quench
With ſtreams of tears that largly flow.

6 For us the heathen nations round,
As for a common prey, conteſt:
Our foes with ſpiteful joy abound,
And at our loſt condition jeſt.

7 Do thou convert us, Lord, do thou
The luſtre of thy face diſplay;
And all the ills we ſuffer now,
Like ſcatter'd clouds, ſhall paſs away.

PART II.

8 Thou brought'ſt a vine from Egypt's land;
And, caſting out the heathen race,
Did'ſt plant it with thy own right hand,
And firmly fix'd it in their place.

9 Before it thou prepar'ſt the way,
And mad'ſt it take a laſting root;
Which, bleſt with thy indulgent ray,
O'er all the land did widely ſhoot.

10 The hills were cover'd with its ſhade,
Its goodly boughs did cedars ſeem;
Its branches to the ſea were ſpread,
And reach'd to proud Euphrates' ſtream.

11 Why then haſt thou its hedge o'er thrown,
Which thou had'ſt made ſo firm and ſtrong?
Whilſt all its grapes, defenceleſs grown,
Are pluck'd by thoſe that paſs along.

12 See how the briſtling foreſt boar,
With dreadful fury lays it waſte:
Hark how the ſavage monſters roar,
And to their helpleſs prey make haſte.

PART III.

13 To thee, O God of hoſts, we pray,
Thy wonted goodneſs, Lord, renew;
From heav'n thy throne this vine ſurvey,
And her ſad ſtate with pity view.

14 Behold the vineyard made by thee,
Which thy right hand did guard ſo long;
And keep that branch from danger free,
Which for thyſelf thou mad'ſt ſo ſtrong.

15 To waſting flames 'tis made a prey,
And all its ſpreading boughs cut ſtown;
At thy rebuke they ſoon decay
And periſh at thy dreadful frown.

16 Crown thou Meſſiah with ſucceſs,
By thy right hand ſecur'd from wrong:
The ſon of man in mercy bleſs,
Whom for thyſelf thou mad'ſt ſo ſtrong.

17 So ſhall we ſtill continue free
From whatſoe'er deſerves thy blame;
And if once more reviv'd by thee,
Will always praiſe thy holy name.

18 Do thou convert us, Lord do thou
The luſtre of thy face diſplay;
And all the ills we ſuffer now,
Like ſcatter'd clouds ſhall paſs away.

PSALM 81, L. M.

1 TO God, our never failing ſtrength,
With glad applauſes, loudly ſing;
And jointly make a cheerful noiſe,
To Jacob's great and awful King.

2 Compoſe a lofty hymn of praiſe,
And touch your inſtruments of joy;
Let pſalteries and pleaſant harps,
With warbling lutes, your ſkill employ.

3 Let trumpets at the great new moon,
Their animating voices raiſe,
To celebrate the joyful time,
Th' appointed ſolemn day of praiſe.

4 For this a ſtatute was of old,
Which Jacob's God himſelf decreed,
To be with pious care obſerv'd,
For times to come, by Iſrael's ſeed.

5 This he, forme a morial fix'd
In joſeph, freed from Egypt's land;
Strange nations' barb'rous ſpeech we heard,
A ſpeech we could not underſtand.

6 "Your burden'd ſhoulders I reliev'd,"
Thus ſeem'd our gracious God to ſay;
"And by my pow'r your ſervile hands,
"Were freed from lab'ring in the clay."

7 Your anceſtors, with wrongs oppreſs'd,
For timely help did call on me;
With pity I their ſuff'rings ſaw,
And from their troubles ſet them free.

8 They fought for me, and from the clouds
In awful thunder I reply'd;
At *Merebah's* contentious ſtream,
Their faith and duty both were try'd.

PART II, L. M.

9 Whilſt I my ſolemn will declare.
Do thou my choſen people hear;
If thou, O Iſrael! to my words
Wilt careful lend a liſt'ning ear.

10 Then ſhall no God beſides myſelf,
Within thy limits e'er be found,
Nor ſhalt thou worſhip any God
Adored by the nations round.

11 The Lord thy God, am I alone,
Who brought thee out of *Egypt's* land:
'Tis I that all thy juſt deſires
Do ſtill ſupply with lib'ral hand.

12 But they, my choſen race, refus'd
To hearken to my gracious voice;
Nor would rebellious Iſrael's ſons
Make me, with confidence, their choice.

13 So I provok'd, reſign'd them up,
To ev'ry wicked luſt a prey;
And in their own perverſe deſigns
Permitted them to go aſtray.

14 O that my people wiſely would,
My juſt and mild commandments heed;
That Iſrael in my righteous ways
Would ſtill, with pious care, proceed.

15 Then ſhould my heavy judgments fall,
On all who would their pow'r oppoſe;
And my avenging hand be rais'd
To cut off all their daring foes.

16 Their enemies, and mine, ſhould all,
Before my footſtool lowly bend;
But as for them, their happy ſtate
Should ſtand ſecure, nor know an end.

17 All parts with plenty ſhould abound,
With faireſt wheat the fruitful field,
The barren clifts of craggy rocks,
For them ſhould richeſt honey yeild.

PSALM 82, L. M.

1 AMONG th' aſſemblies of the great
A greater Ruler takes his ſeat;
The God of heav'n as Judge ſurveys
Thoſe gods on earth and all their ways.

2 Why will ye frame oppreſſive laws?
Or why ſupport th' unrighteous cauſe!
When will ye once defend the poor,
That foes may vex the ſaints no more?

3 They know not, Lord, nor will they know:
Dark are the ways in which they go;
Their name of earthly gods is vain,
For they ſhall fall and die like men.

4 Ariſe, O Lord, and let thy Son
Poſſeſs his univerſal throne,
And rule the nations with his rod;
He is our judge, and he our God.

PSALM 83, L. M.

1 HOLD not thy peace, O Lord, our God!
Do thou no longer ſilent be;
Nor with contenting quiet looks,
Our dreadful ruin calmly ſee.

2 For, lo! the tumults of thy foes
O'er all the land begin to ſpread;
And thoſe who hate thy ſaints and thee,
Lift up with joy their threat'ning head.

3 Againſt thy zealous people Lord!
They all, with treachery, combine;
And to deſtroy thy choſen race,
In ſecret lay their cloſe deſign.

4 "Come let us cut them off, they ſay,
"Let us their nation quite deface;
"That no remembrance, may henceforth
"Remain of Iſrael's hated race."

5 Againſt thee, and thy people's peace,
Thus they conſult with one conſent,
And diff'rent nations jointly leagu'd,
Their common ſpite and malice vent.

6 The Iſhmaelites that dwell in tents,
With warlike Edom's forces join'd,
And Moab's ſons, our ruin ſeek
With Hagar's num'rous race combin'd.

7 Proud Ammon's offspring, Gabel too,
With daring Amalek conſpire;
The lords of Paleſtine, and all
The haughty ſons of wealthy Tyre.

8 All thoſe for their ſecure ally,
The ſtrong Aſſyrian king have got;
Who, with a pow'rful army, means
To aid th' inceſtuous race of Lot.

PART II.

9 But let ſuch vengeance come to them,
As once to wicked Midian came;
To Jabin and proud Siſera,
At bloody Kiſhon's fatal ſtream:

10 When thy right hand their num'rous hoſt,
Near Endor, did with fear confound,
And left their mangled carcaſſes,
Manure, to feed the hungry ground.

11 Let all their mighty men the fate
Of hapleſs Zeb and Oreb ſhare:
As Zeba and Salmana, ſo
Let all their boaſting princes fare;

12 Who with the ſame deſign inſpir'd,
Thus with a vain aſſurance ſpake,
"In firm poſſeſſion, for ourſelves,
"Let us by force God's houſes take."

13 To ruin let them haſten on,
Like wheels which downward ſwiftly move;
Or like the chaff, before the wind,
Let all their ſcatter'd forces prove;

14 As flames conſume the wood, or heath
That on the parched mountain grows;
So let thy fierce devouring wrath,
With terror ſtrike thy haughty foes.

15 Lord, ſhroud their faces with diſgrace,
And make them own thy glorious name,
Or elſe confound thoſe harden'd hearts,
Which, gentler means will not reclaim.

16 So ſhall the world, with one conſent,
Confeſs that thou, whoſe name alone,
Jehovah is, o'er all the earth,
Haſt rais'd thy juſt and lofty throne.

PSALM 84, L. M.

1 HOW pleaſant, how divinely fair,
O Lord of hoſts, thy dwellings are!
With long deſire my ſpirit faints,
To meet th' aſſemblies of thy ſaints.

2 My fleſh would reſt in thine abode;
My panting heart cries out for God;
My God! my King! why ſhould I be
So far from all my joys and thee.

3 The ſparrow chuſes where to reſt,
And for her young provides her neſt;
But will my God to ſparrows grant
That pleaſure which his children want?

4 Bleſt are the ſaints who ſit on high,
Around thy throne above the ſky;
Thy brighteſt glories ſhine above,
And all their work is praiſe and love.

5 Bleſt are the ſouls who find a place,
Within the temple of thy grace;
There they behold thy gentler rays,
And ſeek thy face and learn thy praiſe.

6 Bleſt are the men whoſe hearts are ſet,
To find the way to Sion's gate;
God is their ſtrength; and thro' the road
They lean upon their helper, God.

7 Cheerful they walk with growing ſtrength,
Till all ſhall meet in heav'n at length;
Till all before thy face appear,
And join in nobler worſhip there.

PART II.

8 Great God attend while Sion ſings,
The joy that from thy preſence ſprings;
To ſpend one day with thee on earth,
Exceeds a thouſand days of mirth.

9 Might I enjoy the meaneſt place
Within thy houſe, O God of grace,
Not tents of eaſe nor thrones of pow'r
Should tempt my feet to leave thy door.

10 God is our ſun, he makes our day;
God is our ſhield, he guards our way
From all th' aſſaults of hell and ſin,
From foes without and foes within.

11 All needful grace will God bestow,
And crown that grace with glory too:
He gives us all things, and withholds
No real good from upright souls.

12 O God, our King, whose sov'reign sway
The glorious hosts of heav'n obey,
The devils at thy presence flee;
Blest is the man that trusts in thee.

PSALM 85, L. M.

1 LORD, thou hast call'd thy grace to mind,
Thou hast revers'd our heavy doom:
So God forgave when Isr'el sinn'd,
And brought his wand'ring captives home.

2 Thou hast begun to set us free,
And made thy fiercest wrath abate:
Now let our hearts be turn'd to thee,
And thy salvation be complete.

3 Revive our dying graces, Lord,
And let thy saints in thee rejoice;
Make known thy truth, fulfil thy word,
We wait for praise to tune our voice.

4 We wait to hear what God will say;
He'll speak, and give his people peace:
But let them run no more astray,
Lest his returning wrath increase.

PART II.

5 Salvation is for ever nigh
The souls that fear and trust the Lord;
And grace descending from on high
Fresh hopes of glory shall afford.

6 Mercy and truth on earth are met,
Since Christ the Lord came down from heav'n;

By his obedience so complete,
Justice is pleas'd and peace giv'n.

Now truth and honour shall abound,
Religion dwell on earth again,
And heav'nly influence bless the ground
In our Redeemer's gentle reign.

His righteousness is gone before,
To give us free access to God:
Our wand'ring feet shall stray no more,
But mark his steps and keep the road.

PSALM 86, C. M.

TO my complaint, O Lord, my God,
Thy gracious ear incline;
Hear me, distress'd, and destitute
Of all relief but thine.

Do thou, O God preserve my soul,
That does thy name adore:
Thy servant keep, and him, whose trust
Relies on thee, restore.

To me, who daily thee invokes,
Thy mercy, Lord, extend;
Refresh thy servant's soul, whose hopes
On thee alone depend.

Thou, Lord, art good; not only good,
But prompt to pardon too:
Of plenteous mercy to all those
Who for thy mercy sue.

To my repeated humble pray'r,
O Lord, attentive be;
When troubled, I on thee will call,
For thou wilt answer me.

Among the gods there's none like thee,
O Lord, alone divine!

To thee as much inferior they,
As are their works to thine.

7 Therefore their great Creator thee
The nations shall adore;
Their long misguided pray'rs and praise
To thy bless'd name restore.

8 All shall confess thee great, and great
The wonders thou hast done;
Confess thee God, thee God supreme,
Confess thee God alone.

PART II, P. M.

9 Teach me, O Lord, thy sacred way,
That from thy truth I may not stray:
To me thy grace impart,
Unite my wand'ring heart
To fear, continually thy name:
Thy praise, my God, I will proclaim,
And with a soul sincere,
Thee constantly revere.

10 Thy boundless mercy who can tell,
For thou hast sav'd my soul from hell,
And when I call'd on thee,
Thy goodness set me free:
The sons of pride against me rise,
Not setting thee before their eyes;
And with a wicked strife,
Seek to destroy my life.

11 But thou didst thy assistance bring,
Of truth thou everlasting spring;
Thy patience and thy love,
Lord, thou shalt ne'er remove:
Turn thee, O God, some signal show,
And let all those who hate me, know,
That thou wilt pow'r extend,
Thy servants to defend.

P S A L M 87, L. M.

1 GOD in his earthly temple lays
Foundation for his heav'nly praiſe;
He likes the tents of Jacob well,
But ſtill in Sion loves to dwell.

2 His mercy viſits ev'ry houſe
That pay their night and morning vows;
But makes a more delightful ſtay,
Where churches meet to praiſe and pray.

3 What glories were deſcrib'd of old!
What wonders are in Sion told!
Thou city of our God below,
Thy fame ſhall Tyre and Egypt know.

4 Egypt and Tyre, and Greek and Jew,
Shall there begin their lives a-new:
Angels and men ſhall join to ſing
The hill where living waters ſpring.

5 When God makes up his laſt account
Of natives in his holy mount,
'Twill be an honour to appear,
As one new born and nouriſh'd there.

P S A L M 88, L. M.

1 TO thee, my God and Saviour, I
By day and night addreſs my cry:
Vouchſafe my mournful voice to hear,
To my diſtreſs incline thine ear.

2 For ſeas of trouble me invade;
My ſoul draws nigh to death's cold ſhade,
Like one whoſe ſtrength and hopes are fled,
They number me among the dead.

3 Like thoſe who, ſhrouded in the grave,
From thee no more remembrance have:
Caſt out from thy ſuſtaining care,
Down to the confines of deſpair.

4 Thy wrath has hard upon me lain,
Addicting me with reſtleſs pain:
Me all thy mountain waves have preſt,
Too weak, alas! to bear the leaſt.

5 Remov'd from friends, I ſigh alone,
In a loath'd dungeon laid, were none
A viſit will vouchſafe to me,
Confin'd, paſt hopes of liberty.

6 My eyes from weeping never ceaſe;
They waſte, but ſtill my griefs increaſe:
Yet daily, Lord, to thee I've pray'd,
With outſtretch'd hands invok'd thy aid.

7 Wilt thou by miracle revive
The dead, whom thou forſook'ſt alive?
From death reſtore, thy praiſe to ſing,
Whom thou from priſon would'ſt not bring?

8 Shall the mute grave thy love confeſs?
A mould'ring tomb thy faithfulneſs?
Thy truth and pow'r renown obtain,
Where darkneſs and oblivion reign?

9 To thee, O Lord, I cry, forlorn,
My pray'r prevents the early morn,
Why haſt thou, Lord, my ſoul forſook,
Nor once vouchſaf'd a gracious look.

10 Prevailing ſorrows bear me down,
Which from my youth with me have grown
Thy terrors paſt diſtract my mind,
And fears of blacker days behind.

11 Thy wrath hath burst upon my head,
Thy terrors fill my soul with dread:
Inviron'd as with waves combin'd,
And for a gen'ral deluge join'd.

12 My lovers, friends, familiars, all
Remov'd from sight, and out of call;
To dark oblivion all retir'd,
Dead, or at least to me expir'd.

PSALM 89, L. M.

1 THY mercies, Lord, shall be my song,
My song on them shall ever dwell;
To ages yet unborn my tongue
Thy never-failing truth shall tell.

2 I have affirm'd and still maintain,
Thy mercy shall for ever last;
Thy truth, that does the heav'ns sustain,
Like them shall stand for ever fast.

3 Thus spak'st thou by thy prophet's voice:
"With David I a league have made;
"To him, my servant, and my choice,
"By solemn oath this grant convey'd:

4 "While earth, and seas, and skies endure,
"Thy seed shall in my sight remain;
"To them thy throne I will ensure,
"They shall to endless ages reign."

5 For such stupendous truth and love,
Both heav'n and earth just praises owe;
By choirs of angels sung above,
And by assembled saints below.

6 What seraph of celestial birth
To vie with Isr'el's God shall dare?
Or who among the gods of earth
With our almighty Lord compare.

7 With rev'rence and religious dread,
His saints should to his temple press;
His fear thro' all their hearts should spread,
Who his almighty name confess.

8 Lord God of armies, who can boast
Of strength or pow'r like thine renown'd?
Of such a num'rous faithful host
As that which does thy throne surround?

9 Thou dost the lawless sea controul,
And change the prospect of the deep;
Thou mak'st the sleeping billows roll,
Thou mak'st the rolling billows sleep.

10 Thou break'st in pieces Rahab's pride,
And did'st oppressing pow'r disarm;
Thy scatter'd foes have dearly try'd
The force of thy resistless arm.

11 In thee the sov'reign right remains
Of earth and heav'n; thee Lord, alone,
The world, and all that it contains,
Their Maker and Preserver own.

12 The poles on which the globe doth rest
Were form'd by thy creating voice;
Tabor and Hermon, east and west,
In thy sustaining pow'r rejoice.

13 Thy arm is mighty, strong thy hand,
Yet, Lord, thou dost with justice reign;
Possess'd of absolute command,
Thou truth and mercy dost maintain.

14 Happy, thrice happy, they who hear
Thy sacred trumpet's joyful sound:
Who may at festivals appear,
With thy most glorious presence crown'd.

15 Thy saints shall always be o'erjoy'd,
Who on thy sacred name rely:

And in thy righteouſneſs employ'd,
Above their foes be rais'd on high.

16 For in thy ſtrength they ſhall advance,
Whoſe conqueſts from thy favour ſpring;
The Lord of hoſts is our defence,
And Iſr'el's God our Iſr'el's King.

PART II.

17 Thus ſpak'ſt thou by thy prophet's voice;
" A mighty champion I will ſend;
" From Judah's tribe have I made choice
" Of one who ſhall the reſt defend.

18 " My ſervant David I have found,
" With holy oil anointed him;
" Him ſhall the hand ſupport that crown'd,
" And guard that gave the diadem.

19 " No prince from him ſhall tribute force,
" No ſon of ſtrife ſhall him annoy;
" His ſpiteful foes I will diſperſe,
" And them before his face deſtroy.

20 " My truth and grace ſhall him ſuſtain;
" His armies, in well-order'd ranks,
" Shall conquer, from the Tyrian main
" To Tygris' and Euphrates' banks.

21 " Me for his Father he ſhall take,
" His God and rock of ſafety call;
" Him I my firſt-born ſon will make,
" And earthly kings his ſubjects all.

22 " To him my mercy I'll ſecure,
" My cov'nant make for ever faſt;
" His ſeed for ever ſhall endure,
" His throne, till heav'n diſſolve, ſhall laſt.

23 " But if his heirs my law forſake,
" And from my ſacred precepts ſtray;
" If they my righteous ſtatutes break,
" Nor ſtrictly my commands obey;

24 " Their ſins I'll viſit with a rod,
" And for their folly make them ſmart;
" Yet will not ceaſe to be their God,
" Nor from my truth, like them, depart.

25 " My cov'nant I will ne'er revoke,
" But in remembrance faſt retain;
" The thing that once my lips have ſpoke,
" Shall in eternal force remain.

26 " Once have I ſworn, but once for all,
" And made my holineſs the tie,
" That I my grant will ne'er recal,
" Nor to my ſervant David lie.

27 " Whoſe throne and race the conſtant ſun
" Shall like his courſe eſtabliſh'd ſee:
" Of this my oath, revolving moon,
" In heav'n my faithful witneſs be."

28 Such was thy gracious promiſe, Lord;
But thou haſt now our tribes forſook:
Thy own anointed haſt abhorr'd,
And turn'd on him thy wrathful look.

29 Thou ſeemeſt to have render'd void
The cov'nant with thy ſervant made;
Thou haſt his dignity deſtroy'd,
And in the duſt his honour laid.

30 Of ſtrong holds thou haſt him bereft,
And brought his bulwarks to decay:
His frontier-coaſts defenceleſs left,
A public ſcorn, and common prey.

31 His ruin does glad triumphs yield
To foes advanc'd by thee to might;
Thou hast his conqu'ring sword unsteel'd,
His valour turn'd to shameful flight.

32 His glory is to darkness fled,
His throne is levell'd with the ground;
His youth to wretched bondage led,
With shame o'erwhelm'd, and sorrow drown'd.

33 How long shall we thy absence mourn?
Wilt thou for ever, Lord, retire?
Shall thy consuming anger burn,
Till that and we at once expire?

34 Consider, Lord, how short a space
Thou dost for mortal life ordain;
No method to prolong the race,
But loading it with grief and pain.

35 What man is he that can controul
Death's strict unalterable doom?
Or rescue from the grave his soul,
The grave that must mankind entomb.

36 Lord, where's thy love, thy boundless grace,
The oath to which thy truth did seal,
Consign'd to David and his race,
The grant which time should ne'er repeal.

37 See how thy servants treated are
With infamy, reproach, and spite;
Which in my silent breast I bear,
From nations, of licentious might.

38 How they, reproaching thy great name,
Have made thy servants' hope their jest;
Yet thy just praises we'll proclaim,
And sing amen "the Lord be blest."

PSALM 90, C. M.

1 OUR God, our help in ages paſt,
Our hope for years to come,
Our ſhelter from the ſtormy blaſt,
And our eternal home.

2 Beneath the ſhadow of thy throne
Thy ſaints have dwelt ſecure;
Sufficient is thine arm alone,
And my defence is ſure.

3 Before the hills in order ſtood,
Or earth receiv'd her frame,
From everlaſting thou art God,
To endleſs years the ſame.

4 Thy word commands our fleſh to duſt,
"Return, ye ſons of men;"
All nations roſe from earth at firſt,
And turn to earth again.

5 A thouſand ages in thy ſight
Are like an ev'ning gone;
Short as the watch that ends the night
Before the riſing dawn.

6 The buſy tribes of fleſh and blood,
With all their lives and cares,
Are carried downwards by the flood,
And loſt in following years.

7 Time, like an ever-rolling ſtream,
Bears all its ſons away,
They fly forgotten, as a dream
Dies at the op'ning day.

8 Like flow'ry fields the nations ſtand
Pleas'd with the morning light;
The flow'rs beneath the mower's hand
Lie with'ring ere 'tis night.

9 Our God, our help in ages paſt,
Our hope for years to come,
Be thou our guard while troubles laſt,
And our eternal home.

PART II.

10 Lord, if thine eyes ſurvey our faults,
And juſtice grows ſevere,
Thy dreadful wrath exceeds our thoughts,
And burns beyond our fear.

11 Thine anger turns our frame to duſt;
By one offence to thee,
Adam, with all his ſons, have loſt
Their immortality.

12 Life, like a vain amuſement flies,
A fable or a ſong;
By ſwift degrees our nature dies,
Nor can our joys be long.

13 'Tis but a few whoſe days amount
To threeſcore years and ten;
And all beyond that ſhort account,
Is ſorrow, toil, and pain.

14 Our vitals with laborious ſtrife
Bear up the crazy load,
And drag theſe poor remains of life
Along the tireſome road.

15 Almighty God, reveal thy love,
And not thy wrath alone:
Oh let our ſweet experience prove
The mercies of thy throne.

16 Our ſouls would learn the heav'nly art
T' improve the hours we have;
That we may act the wiſer part,
And live beyond the grave.

PART III.

17 Return, O God of love, return;
Earth is a tiresome place:
How long shall we thy children mourn
Our absence from thy face?

18 Let heav'n succeed our painful years,
Let sin and sorrow cease,
And in proportion to our tears
So make our joys increase.

19 Thy wonders to thy servants show,
Make thy own work complete;
Then shall our souls thy glory know,
And own thy love was great.

20 Then shall we shine before thy throne
In all thy beauty, Lord:
And the poor service we have done
Meet a divine reward.

PSALM 91, L. M.

1 HE that hath made his refuge God,
Shall find a most secure abode;
Shall walk all day beneath his shade,
And there at night shall rest his head.

2 Then will I say, "my God, thy pow'r
"Shall be my fortress and my tow'r;
"I that am form'd of feeble dust,
"Make thine almighty arm my trust."

3 Thrice happy man! thy Maker's care
Shall keep thee from the fowler's snare;
From Satan's wiles, who still betrays
Unguarded souls a thousand ways.

4 Just as a hen protects her brood,
From birds of prey that seek their blood,

The Lord his faithful ſaints ſhall guard,
And endleſs life be their reward.

5 If burning beams of noon conſpire
To dart a peſtilential fire;
God is their life, his wings are ſpread
To ſhield them with an healthful ſhade.

6 If vapours with malignant breath
Riſe thick, and ſcatter midnight death,
If'rel is ſafe: the poiſon'd air
Grows pure, if Iſr'el's God be there.

7 What tho' a thouſand at thy ſide,
Around thy path ten thouſand di'd,
Thy God his choſen people ſaves
Amongſt the dead, amidſt the graves.

8 So when he ſent his Angel down
To make his wrath in Egypt known,
And ſlew their ſons, his careful eye
Paſt all the doors of Jacob by.

9 But if the fire, or plague, or ſword,
Receive commiſſion from the Lord,
To ſtrike his ſaints among the reſt,
Their very pains and deaths are bleſt.

10 The ſword, the peſtilence, or fire
Shall but fulfil their beſt deſire:
From ſins and ſorrows ſet them free
And bring thy children, Lord, to thee.

PART II, C. M.

11 Ye ſons of men, a feeble race,
Expos'd to ev'ry ſnare,
Come make the Lord your dwelling place,
And try, and truſt his care.

12 No ill ſhall enter where you dwell;
Or if the plague come nigh,

And sweep the wicked down to hell,
'Twill raise the saints on high.

13 He'll give his angels charge to keep
Your feet in all their ways;
To watch your pillow while you sleep,
And guard your happy days.

14 Their hands shall bear you lest you fall
And dash against the stones;
Are they not servants at his call,
And sent t' attend his sons?

15 Adders and lions ye shall tread;
The tempter's wiles defeat:
He that hath broke the serpent's head
Puts him beneath your feet.

16 "Because on me they set their love,
"I'll save them, saith the Lord;
"I'll bear their joyful souls above,
"Destruction and the sword.

17 "My grace shall answer when they call,
"In trouble I'll be nigh:
"My pow'r shall help them when they fall,
"And raise them when they die.

18 "Those that on earth my name have known,
"I'll honour them in heav'n;
"The e my salvation shall be shown,
"And endless life be giv'n."

PSALM 92, L. M.

1 SWEET is the work, my God, my King,
To praise thy name, give thanks and sing
To shew thy love by morning light,
And talk of all thy truth at night.

2 Sweet is the day of sacred rest,
No mortal care shall seize my breast,

Oh may my heart in tune be found,
Like David's harp of solemn sound.

3 My heart shall triumph in my Lord,
And bless his works and bless his word;
Thy works of grace how bright they shine!
How deep thy counsels! how divine!

4 Fools never raise their thoughts so high;
Like brutes they live, like brutes they die;
Like grass they flourish, 'till thy breath
Blasts them in everlasting death.

5 But I shall share a glorious part
When grace hath well refin'd my heart,
And fresh supplies of joy are shed
Like holy oil to cheer my head.

6 Sin (my worst enemy before)
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor satan break my peace again.

7 Then shall I see, and hear, and know
All I desir'd, or wish'd below;
And ev'ry pow'r find sweet employ
In that eternal world of joy.

PART II, L. M

8 Lord, 'tis a pleasant thing to stand
In gardens planted by thy hand,
Let me within thy courts be seen
Like a young cedar fresh and green.

9 There grow thy saints in faith and love,
Blest with thine influence from above;
Not Lebanon with all its trees,
Yields such a comely sight as these.

10 The plants of grace shall ever live:
(Nature decays, but grace must thrive)
Time, that doth all things else impair,
Still makes them flourish strong and fair.

11 Laden with fruits of age they shew,
The Lord is holy, just and true;
None that attend his gates shall find
A God unfaithful or unkind.

PSALM 93, L. M.

1 WITH glory clad, with strength array'd,
The Lord, that o'er all nature reigns,
The world's foundations strongly laid,
And the vast fabric still sustains.

2 How surely 'stablish'd is thy throne,
Which shall no change or period see!
For thou, O Lord, and thou alone,
Art God from all eternity.

3 The floods, O Lord, lift up their voice,
And lo! the troubled waves on high;
But God above can still their noise,
And make the angry sea comply.

4 Thy promise, Lord, is ever sure;
And they that in thy house would dwell,
Tho' grace alone can them secure,
Must still in holiness excel.

PSALM 94, C. M.

1 O GOD! to whom revenge belongs,
Proclaim thy wrath aloud;
Let sov'reign pow'r redress our wrongs,
Let justice smite the proud.

2 They say, "the Lord nor sees, nor hears;"
When will the vain be wise?
Can he be deaf, who form'd their ears?
Or blind, who made their eyes?

3 He knows their impious thoughts are vain,
And they shall feel his pow'r:
His wrath shall pierce their souls with pain
In some surprising hour.

4 But if thy saints deserve rebuke,
Thou hast a gentle rod;
Thy providence, thy sacred book,
Shall make them know their God.

5 Blest is the man thy hands chastise,
And to his duty draw;
Thy scourges make thy children wise
When they forget thy law.

6 But God will ne'er cast off his saints,
Nor his own promise break:
He pardons his inheritance
For their Redeemer's sake.

PART II.

7 Who will arise and plead my right
Against my num'rous foes?
While earth and hell their force unite,
And all my hopes oppose.

8 Had not the Lord, my rock, my help,
Sustain'd my fainting head,
My life had now in silence dwelt,
My soul amongst the dead.

9 Alas! my sliding feet! I cry'd,
Thy promise bore me up;
Thy grace stood constant by my side,
And rais'd my sinking hope.

10 While multitudes of mournful thoughts
Within my bosom roll,
Thy boundless love forgives my faults,
Thy comforts cheer my soul.

11 Pow'rs of iniquity may raise,
And frame pernicious laws;
But God my refuge rules the skies,
He will defend my cause.

12 Let malice vent her rage aloud,
Let bold blasphemers scoff;
The Lord our God shall judge the proud,
And cut the sinners off.

PSALM 95, L. M.

1 O COME, loud anthems let us sing,
Loud thanks to our Almighty King:
For we our voices high should raise,
When our salvation's rock we praise.

2 Into his presence let us haste,
To thank him for his favours past;
To him address, in joyful songs,
The praise that to his name belongs.

3 For God the Lord, enthron'd in state,
Is with unrivall'd glory great;
A King superior far to all,
Whom gods, the heathen falsely call.

4 The depths of earth are in his hand,
Her secret wealth at his command:
The strength of hills that treat the skies
Subjected to his empire lies.

5 The rolling ocean's vast abyss
By the same sov'reign right is his;
'Tis mov'd by his almighty hand
That form'd and fix'd the solid land.

6 O let us to his courts repair,
And bow with adoration there;
With humble hearts adore his grace,
And kneel before our Maker's face.

7 For he's our God, our Shepherd he;
His flock and pasture-sheep are we,
If then you'll (like his flock) draw near
To-day if ye his voice will hear.

8 Let not your harden'd hearts renew
Your Father's crimes and judgments too;
Nor here provoke my wrath, as they
In desert plains of Meribah.

9 When through the wilderness they mov'd,
And me with fresh temptations prov'd:
They still, through unbelief, rebell'd,
While they my wond'rous works beheld.

10 They forty years my patience griev'd,
Though daily I their wants reliev'd;
Then—'Tis a faithless race, I said,
Whose heart from me has always stray'd.

11 They ne'er will tread my righteous path:
Therefore to them, in settled wrath,
Since they despis'd my rest, I sware,
That they should never enter there.

PSALM 96. L. M.

1 SING to the Lord, a new made song;
Let earth in one assembled throng,
Her common patron's praise resound,
Who us hath with salvation crown'd.

2 Sing to the Lord, and bless his name,
From day to day his praise proclaim;
To heathen lands his fame rehearse,
His wonders to the universe.

3 He's great, and greatly to be prais'd ;
In majesty and glory rais'd,
Above all other deities,
He only rules who made the skies.

4 With majesty and honour crown'd,
Beauty and strength his throne surround ;
But pageantry and idols all
Are they whom gods the heathen call.

5 Let worship be to him restor'd,
By you who have false gods ador'd ;
Ascribe due honour to his name,
That honour he alone can claim.

6 Peace off'rings at his altar lay,
Before his throne your homage pay ;
To worship at his sacred court,
Let all the trembling world resort.

7 Proclaim aloud, JEHOVAH reigns,
Whose pow'r the universe sustains ;
Let therefore heav'n new joys confess,
And heav'nly rapture earth express.

8 He banish'd justice shall restore,
Its loud applause let ocean roar ;
Its mute inhabitants rejoice,
And for this triumph find a voice.

9 For joy let fertile valleys sing,
The cheerful groves their tribute bring ;
Let all that live with songs awake,
Their sweetest melody to make :

10 Before the Lord, who comes to bless
And shew the world his righteousness ;
From heav'n, to judge the earth he's come.
With justice to reward and doom.

PSALM 97, L. M.

1 HE reigns; the Lord, the Saviour reigns!
Praise him in evangelic strains:
Let the whole earth in songs rejoice,
And distant islands join their voice.

2 Deep are his counsels and unknown;
But grace and truth support his throne:
Tho' gloomy clouds his ways surround,
Justice is their eternal ground.

3 In robes of judgment, lo! he comes,
Shakes the wide earth and cleaves the tombs;
Before him burns devouring fire,
The mountains melt, the seas retire.

4 His enemies with sore dismay,
Fly from the sight and shun the day;
Then lift your heads, ye saints, on high,
And sing, for your redemption's nigh.

PART II.

5 The Lord is come; the heav'ns proclaim
His birth; the nations learn his name;
An unknown star directs the road
Of eastern sages to their God.

6 All ye bright armies of the skies,
Go, worship where the Saviour lies:
Angels and kings before him bow,
Those gods on high and gods below.

7 Let idols totter to the ground,
And their own worshippers confound:
But Sion shall his glories sing,
And earth confess her sov'reign King.

PART III.

8 Th' Almighty reigns exalted high
O'er all the earth, o'er all the sky;
Tho' clouds and darkness veil his feet,
His dwelling is the mercy-seat.

9 O ye that love his holy name,
Hate ev'ry work of sin and shame;
He guards the souls of all his friends,
And from the snares of hell defends.

10 Immortal light, and joys unknown,
Are for the saints in darkness sown;
Those glorious seeds shall spring and rise,
And the bright harvest bless our eyes.

11 Rejoice ye righteous, and record
The sacred honours of the Lord:
None but the soul that feels his grace
Can triumph in his holiness.

PSALM 98, C. M.

1 TO our almighty Maker, God,
New honours be address'd:
His great salvation shines abroad;
And makes the nations blest.

2 To Abra'am first he spoke the word,
And taught his num'rous race;
The Gentiles own him sov'reign Lord,
And learn to trust his grace.

3 Let the whole earth his love proclaim
With all her diff'rent tongues;
And spread the honour of his name
In melody and songs.

4 Joy to the world the Lord is come,
Let earth receive her King;

Let ev'ry heart prepare him room,
And heav'n and nature ſing.

5 Joy to the earth, the Saviour reigns,
Let men their ſongs employ;
While fields and floods, rocks, hills and plains,
Repeat the ſounding joy.

6 No more let ſins and ſorrows grow,
Nor thorns infeſt the ground:
He comes to make his bleſſings flow,
Far as the curſe is found.

7 He rules the world with truth and grace,
And makes the nations prove
The glories of his righteouſneſs,
And wonders of his love.

PSALM 99, P. M.

1 JEHOVAH reigns, let all
The guilty nations quake;
On cherub's wings he ſits,
Let earth's foundations ſhake:
In Sion he is great,
Above all people high;
O praiſe his holy name,
Who dwells above the ſky,
In awful majeſty.

2 For truth and juſtice ſtill,
Of ſtrength and pow'r take place;
His righteous judgments are,
Diſpens'd to Jacob's race:
Therefore exalt the Lord,
Before his footſtool fall
In adoration low;
And with his pow'r, let all
His holineſs extol.

3 Moſes and Aaron thus,
Amongſt his prieſts ador'd;
Samuel his prophet too,
He heard, when they implor'd.
Before the camp their guide
The cloudy pillar mov'd;
They kept his laws, and they
Obedient ſervants prov'd,
His ordinance they lov'd.

4 He heard, and oft forgave
Nor would deſtroy their race,
But oft his wrath was known
When they abus'd his grace:
Then, in his ſacred courts,
Due praiſe to him afford,
For he who holy is,
Alone ſhould be ador'd:
Ye ſaints, praiſe ye the Lord.

PSALM 100, L. M.

1 BEFORE Jehovah's awful throne,
Ye nations, bow with ſacred joy;
Know that the Lord is God alone;
He can create, and he deſtroy.

2 His ſov'reign pow'r, without our aid,
Made us of clay, and form'd us men;
And when like wand'ring ſheep we ſtray'd,
He brought us to his fold again.

3 We are his people, we his care,
Our ſouls, and all our mortal frame:
What laſting honours ſhall we rear,
Almighty Maker, to thy name?

4 We'll croud thy gates with thankful ſongs,
High as the heav'n, our voices raiſe;
And earth with her ten thouſand tongues
Shall fill thy courts with ſounding praiſe.

5 Wide as the world is thy command,
Vaſt as eternity thy love;
Firm as a rock thy truth muſt ſtand,
When rolling years ſhall ceaſe to move.

PSALM 101, L. M.

1 MERCY and judgment are my ſong,
And ſince they both to thee belong,
My gracious God, my righteous King,
To thee my ſongs and vows I bring.

2 If I am rais'd to bear the ſword,
I'll take my counſel from thy word;
Thy juſtice and thy heav'nly grace
Shall be the pattern of my ways.

3 Let wiſdom all my actions guide,
And let my God with me reſide:
No wicked thing ſhall dwell with me,
Which may provoke thy jealouſy.

4 No ſons of ſlander, rage and ſtrife,
Shall be companions of my life;
The haughty look, the heart of pride,
Within my doors ſhall ne'er abide.

5 I'll ſearch the land and raiſe the juſt
To poſts of honour, wealth and truſt;
The men that work thy holy will
Shall be my friends and fav'rites ſtill.

6 In vain ſhall ſinners hope to riſe,
By flatt'ring or malicious lies;
Nor, while the innocent I guard,
Shall bold offenders e'er be ſpar'd.

7 The impious crew (that factious band)
Shall hide their heads, or quit the land;
And all that break the public reſt,
Where I have pow'r, ſhall be ſuppreſt.

PSALM 102, C. M.

1 HEAR me O God, nor hide thy face,
But answer, lest I die;
Hast thou not built a throne of grace,
To hear when sinners cry?

2 My days are wasted like the smoke
Dissolving in the air;
My strength is dry'd, my heart is broke.
And sinking in despair.

4 My spirits flag like with'ring grass
Burnt with excessive heat:
In secret groans my minutes pass,
And I forget to eat.

4 As on some lonely building's top,
The sparrow tells her moan;
Far From the tents of joy and hope
I sit and grieve alone.

5 My soul is like a wilderness,
Where beasts of midnight howl;
Where the sad raven finds her place,
And where the screaming owl.

6 Dark dismal thoughts and boding fears
Dwell in my troubled breast;
While sharp reproaches wound my ears,
Nor give my spirit rest.

7 My cup is mingled with my woes,
And tears are my repast;
My daily bread like ashes grows
Unpleasant to my taste.

8 Sense can afford no real joy
To souls that feel thy frown;
Lord, 'twas thy hand advanc'd me high,
Thy hand hath cast me down.

9 My looks like wither'd leaves appear;
And life's declining light
Grows faint as ev'ning shadows are,
That vanish into night.

10 But thou for ever art the same,
O my eternal God;
Ages to come shall know thy name,
And spread thy works abroad.

11 Thou wilt arise, and shew thy face,
Nor will my Lord delay,
Beyond th' appointed hour of grace,
That long expected day.

12 He hears his saints, he knows their cry,
And by mysterious ways,
Redeems the pris'ners doom'd to die,
And fills their tongues with praise.

PART II. C. M.

13 Let Sion and her sons rejoice;
Behold the promis'd hour:
Her God hath heard her mourning voice,
And comes t' exalt his power.

14 Her dust and ruins that remain,
Are precious in our eyes;
Those ruins shall be built again,
And all that dust shall rise.

15 The Lord will raise Jerusalem,
And stand in glory there:
Nations shall bow before his name,
And kings attend with fear.

16 He sits a sov'reign on his throne,
With pity in his eyes;
He hears the dying prisoners' groan,
And sees their sighs arise.

17 He frees the souls condemn'd to death,
And when his saints complain,
It shan't be said, " that praying breath
" Was ever spent in vain."

18 This shall be known when we are dead,
And left on long record;
That ages yet unborn may read,
And trust and praise the Lord.

PART III. L. M.

19 It is the Lord our Saviour's hand
Weakens our strength amidst the race;
Disease and death at his command
Arrest us and cut short our days.

20 Spare us, O Lord, aloud we pray,
Nor let our sun go down at noon;
Thy years are one eternal day,
And must thy children die so soon?

21 Yet in the midst of death and grief
This thought our sorrow shall assuage;
" Our Father and our Saviour live;
" Christ is the same thro' ev'ry age."

22 'Twas he this earth's foundations laid;
Heav'n is the building of his hand;
The earth grows old, these heav'ns shall fade,
And all be chang'd at his command.

23 The starry curtains of the sky
Like garments shall be laid aside:
But still thy throne stands firm and high;
Thy church for ever must abide.

24 Before thy face thy church shall live,
And on thy throne thy children reign;
This dying world shall they survive,
And the dead saints be rais'd again.

PSALM 103, L. M.

1 MY soul, inspir'd with sacred love,
God's holy name for ever bless;
Of all his favours mindful prove,
And still thy grateful thanks express.

2 'Tis he that all thy sins forgives,
And after sickness makes thee sound;
From danger he thy life retrieves,
By him with grace and mercy crown'd.

3 He with good things thy mouth supplies,
Thy vigour, eagle-like renews;
He, when the guiltless suff'rer cries,
His foe with just revenge pursues.

4 God made of old his righteous ways
To Moses and our fathers known;
His works, to his eternal praise,
Were to the sons of Jacob shown.

5 The Lord abounds with tender love,
And unexampled acts of grace;
His waken'd wrath does slowly move,
His willing mercy flows apace.

6 God will not always harshly chide,
But with his anger quickly part:
And loves his punishments to guide,
More by his love than our desert.

7 As high as heav'n its arch extends
Above this little spot of clay,
So much his boundless love transcends
The small respects that we can pay.

8 As far as 'tis from east to west,
So far has he our sins remov'd,
Who with a father's tender breast
Has such as fear him always lov'd.

9 For God, who all our frame surveys,
Considers that we are but clay;
How fresh soe'er we seem, our days,
Like grass or flow'rs must fade away.

10 Whilst they are nipp'd with sudden blasts,
Nor can we find their former place,
God's faithful mercy ever lasts,
To those that fear him, and their race.

11 This shall attend on such as still
Proceed in his appointed way;
And who not only know his will,
But to it just obedience pay.

12 The Lord, the universal King,
In heav'n has fix'd his lofty throne;
To him, ye angels, praises sing,
In whose great strength his pow'r is shown.

13 Ye that his just commands obey,
And hear and do his sacred will;
Ye hosts of his, this tribute pay,
Who still what he ordains fulfil.

14 Let ev'ry creature jointly bless
The mighty Lord: and thou, my heart,
With grateful joy thy thanks express,
And in this concert bear thy part.

PSALM 104, L. M.

1 BLESS God, my soul: thou, Lord, alone
Possessest empire without bounds,
With honour thou art crown'd, thy throne
Eternal majesty surrounds.

2 With light thou dost thyself enrobe,
And glory for a garment take:
Heaven's curtains stretch beyond the globe,
Thy canopy of state to make.

3 God builds on liquid air, and forms
His palace-chambers in the skies;
The clouds his chariots are, and storms
The swift-wing'd steeds with which he flies.

4 As bright as flame, as swift as wind,
His ministers heav'ns palace fill,
To have their sundry tasks assign'd;
All glad to serve their sov'reign's will.

5 Earth on her centre fix'd, he set,
Her face with waters overspread;
Nor proudest mountains dar'd as yet
To lift above the waves their head.

6 But when thy awful face appear'd,
Th' insulting waves dispers'd; they fled,
When once thy thunder's voice they heard,
And by their haste confess'd their dread.

7 Thence up by secret tracks they creep:
And gushing from the mountain's side,
Through vallies travel to the deep,
Appointed to receive their tide.

8 There hast thou fix'd the ocean's bounds,
The threat'ning surges to repel;
That they no more o'erpass their mounds,
Nor to a second deluge swell.

PART II.

9 The crystal streams from mountains drawn,
Rush down the rocks and cragged hills;
And starting springs, from ev'ry lawn,
Enrich the vales with plenteous rills.

10 The fields' tame beasts are thither led,
Weary with labour, faint with drought;
And asses wild, on mountains bred,
Have sense to find their currents out.

11 There shady trees, from scorching beams,
Yield shelter to the feather'd throng;
They drink, and to the bounteous streams
Return the tribute of their song.

12 His rains from heav'n, parch'd hills recruit,
That soon transmit the liquid store;
Till earth is burthen'd with her fruit,
And nature's lap can hold no more.

13 Grass for our cattle to devour,
He makes the growth of ev'ry field;
Herbs for man's use of various pow'r,
That either food or physic yield.

14 With cluster'd grapes he crowns the vine,
To cheer man's heart oppress'd with cares;
Gives oil, that makes his face to shine,
And corn, that wasted strength repairs.

PART III.

15 The trees of God, without the care
Or art of man, with sap are fed:
The mountain-cedar looks as fair
As those in royal gardens bred.

16 Safe in the lofty cedar's arms
The wand'rers of the air may rest;
The hospitable fir from harms
Protects the stork, her yearly guest.

17 Wild goats the craggy rock ascend,
Its tow'ring heights their fortress make;
Its cells in labyrinths extend,
Where feebler creatures refuge take.

18 The moon's inconstant aspect shows
The varied progress of the year;
Th' instructed sun his duty knows,
His hours to rise and disappear.

19 Darkneſs he makes the earth to ſhroud,
When foreſt-beaſts ſecurely ſtray;
Young lions roar their wants aloud
To Providence that ſends them prey.

20 They range all night, on ſlaughter bent,
Till ſummon'd by the riſing morn,
To ſculk in dens, with one conſent,
The conſcious ravagers return.

21 Forth to the tillage of his ſoil
The huſbandman ſecurely goes,
Commencing with the ſun his toil,
With him returns to his repoſe.

22 How various, Lord, thy works are found,
For which thy wiſdom we adore!
The earth is with thy treaſure crown'd,
Till nature's hand can graſp no more.

PART IV.

23 But ſtill the vaſt unfathom'd main
Of wonders a new ſcene ſupplies,
Whoſe depths inhabitants contain
Of ev'ry form and ev'ry ſize.

24 Full-freighted ſhips from ev'ry port
There cut their unmoleſted way;
Leviathan, whom there to ſport
Thou mad'ſt his compaſs there to play.

25 Theſe various troops of ſea and land
In ſenſe of common want agree;
All wait on thy diſpenſing hand,
And have their daily alms from thee.

26 They gather what thy ſtores diſperſe,
Without their trouble to provide:
Thou op'ſt thy hand, the univerſe,
The craving world, is all ſupply'd.

27 Thou for a moment hid'ſt thy face,
The mum'rous ranks of creatures mourn;
Thou tak'ſt their breath, all nature's race
Forthwith to mother earth return.

28 Again thou ſend'ſt thy ſpirit forth,
T' inſpire the maſs with vital ſeed;
Nature's reſtor'd, and parent earth
Smiles on her new created breed.

29 Thus through ſucceſſive ages ſtands
Firm fix'd thy providential care;
Pleas'd with the works of thy own hands,
Thou doſt the waſtes of time repair.

30 One look of thine, one wrathful look,
Earth's panting breaſt with terror fills;
One touch from thee, with clouds of ſmoke
In darkneſs ſhrouds the proudeſt hills.

31 In praiſing God, while he prolongs
My breath, I will that breath employ:
And join devotion to my ſongs,
Sincere, as in him is my joy.

32 While ſinners from earth's face are hurl'd,
My ſoul, praiſe thou his holy name,
'Till with thy ſong, the liſt'ning world
Join concert, and his praiſe proclaim.

PSALM 105, P. M.

1 O RENDER thanks, and bleſs the Lord,
Invoke his ever ſacred name;
Acquaint the nations with his deeds,
His great and matchleſs deeds proclaim:
His wond'rous works in hymns rehearſe,
Make them the ſubject of your verſe.

2 Rejoice in his almighty name,
Which only ought to be ador'd;
And let their hearts o'erflow with joy,

Who ſeek with humble fear the Lord :
Seek ye the Lord, his ſtrength implore,
Seek ye his face for evermore.

3 The wonders which his hands have wrought,
Keep ever thankfully in mind ;
With all the ſtatutes of his mouth,
And laws he hath to us aſſign'd :
His works are glorious to the view,
His judgments all are juſt and true.

4 Know ye, his ſervant Abra'am's ſeed,
And likewiſe Jacob's choſen race ;
He's ſtill our God, and through the earth,
His righteous judgments will take place :
His word, for thouſand ages paſt,
Hath ſtood, and ſhall for ever laſt.

5 His cov'nant firſt to Abra'am ſign'd,
By oath to Iſaac made ſecure ;
To Jacob, and his heirs, confirm'd,
A law for ever to endure :
A Teſtament to Iſrael made,
Is on a firm foundation laid.

6 That Canaan's land ſhall be their lot,
When yet but few of them there were ;
But few in number, and thoſe few
Forlorn and helpleſs ſtrangers there :
From realm to realm ſecure they mov'd,
Whilſt kings were for their ſakes reprov'd.

7 " Theſe mine anointed are (ſaid he)
" Let none my choſen ſervants wrong ;
" Nor treat the pooreſt prophet ill,
" That doth to me, his God belong :"
At laſt he made their corn to fail,
And through the land a dearth prevail.

8 But Joseph he had sent before,
Who for a slave was sold and bound;
His feet, secur'd within the stocks,
Did galling irons pierce and wound:
'Till God's appointed time and word,
Had try'd him, and did help afford.

9 The king then sent, and set him free,
And lord of all his houshold made;
His wealth he gave to him in charge,
Before him all his counsels laid;
That he might teach his statesmen skill,
And tell the princes of his will.

PART II.

10 To Egypt then, invited guests,
With speed half famish'd Isr'el came;
And Jacob, though a stranger, held
By royal grant the land of Ham:
There God his people multiply'd,
'Till they with their oppressors vi'd.

11 Their vast increase, th' Egyptian's hearts,
With jealousy and anger fir'd;
'Till they, his servants to destroy,
With secret treachery conspir'd:
Their hearts against his people turn'd,
Their breasts with inward envy burn'd.

12 His servant Moses then he sent,
He sent his chosen Aaron too;
Empower'd with signs and miracles,
To prove their sacred mission true:
These shew'd the wonders of his hand,
And spread their tokens through the land.

13 He call'd for darkness, and it came,
Yet would they not his voice obey;
He turn'd their waters into blood,

And did their fish in numbers slay:
A noisome pest of frogs was bred,
And sent to croak at Pharaoh's bed.

14 He gave the sign, and swarms of flies,
Came from above in cloudy hosts;
While earth's enliven'd dust below,
Bred hateful lice through all their coasts:
Hail stones he did for rain command,
And flames of fire to plague the land.

15 He smote their fig-trees and their vines,
Their lofty forest trees destroy'd;
Locust and caterpillars join'd
In dreadful swarms, the land annoy'd:
Their numbers cover'd all the ground,
And eat the fruit and herbage round.

16 He, in one night their first born smote,
The chief of all their pride he slew;
But from their land, enrich'd with spoils,
In health and strength his servants drew:
Egypt was glad when they remov'd,
Who had to them so fatal prov'd.

17 God spread a cloud to cover them,
A fire at night was their sure guide;
He gave them quails at their desire,
And them with heav'nly bread supply'd:
He smote the rock, and from the wound,
The gushing waters flow'd around.

18 For he his promise kept in mind,
And brought his people forth with joy;
Gave them the fruit of others toil,
And did their heathen foes destroy:
That they his statutes might obey,
And to his laws due rev'rence pay.

PSALM 106, L. M.

1 O RENDER thanks to God above,
The fountain of eternal love;
Whose mercy firm, through ages past
Has stood and shall for ever last.

2 Who can his mighty deeds express,
Not only vast, but numberless?
What mortal eloquence can raise
His tribute of immortal praise?

3 Happy are they, and only they,
Who from thy judgments never stray:
Who know what's right; nor only so,
But always practice what they know.

4 Extend to me that favour, Lord,
Thou to thy chosen dost afford;
When thou return'st to set them free,
Let thy salvation visit me.

5 O may I worthy prove to see
Thy saints in full prosperity;
That I the joyful choir may join,
And count thy people's triumph mine.

6 But, ah! can we expect such grace,
Of parents vile the viler race;
Who their misdeeds have acted o'er,
And with new crimes increas'd the score.

7 Ungrateful, they no longer thought,
On all his works in Egypt wrought;
The Red Sea they no sooner view'd,
But they their late distrust renew'd.

8 Yet he, to vindicate his name,
Once more to their deliv'rance came,
To make his sov'reign pow'r be known,
That he is God, and he alone.

9 To right and left, at his command,
The parting deep diſclos'd her ſand;
Where firm and dry the paſſage lay,
As through ſome parch'd and deſert way.

10 Thus reſcu'd from their foes they were,
Who cloſely preſs'd upon their rear;
Whoſe rage purſu'd them to thoſe waves
That prov'd the raſh purſuers' graves.

11 The wat'ry mountain's ſudden fall
O'erwhelm'd proud Pharaoh, hoſt and all:
This proof did ſtupid Iſr'el move
To own God's truth, and praiſe his love.

PART II.

12 To God, the great, the ever bleſt,
Let ſongs of honour be addreſt;
His mercy firm for ever ſtands;
Give him the thanks his love demands.

13 Who knows the wonders of thy ways?
Who ſhall fulfil thy boundleſs praiſe?
Bleſt are the ſouls that fear thee ſtill,
And pay their duty to thy will.

14 Remember what thy mercy did
For Jacob's race, thy choſen ſeed;
And with the ſame ſalvation bleſs
The meaneſt ſuppliant of thy grace.

15 Oh may I ſee thy tribes rejoice,
And aid their triumphs with my voice:
This is my glory, Lord, to be
Join'd to thy ſaints, and near to thee.

PART III, S. M

16 God of eternal love,
How fickle are our ways!
And yet how oft did Isr'el prove
Thy constancy of grace!

17 They saw thy wonders wrought,
And then thy praise they sung;
But soon thy works of pow'r forgot,
And murmur'd with their tongue.

18 Now they believe his word,
While rocks with rivers flow;
Now with their lusts provoke the Lord,
And he reduc'd them low.

19 Yet when they mourn'd their faults,
He hearken'd to their groans;
Brought his own cov'nant to his thoughts,
And call'd them still his sons.

20 Their names were in his book,
He sav'd them from their foes:
Oft he chastis'd but ne'er forsook
The people that he chose.

21 Let Isr'el bless the Lord,
Who lov'd their ancient race;
And christians join the solemn word,
Amen to all the praise.

PSALM 107, L. M.

1 TO God your grateful voices raise,
Who doth your daily patron prove:
And let your never-ceasing praise,
Attend on his eternal love.

2 Let those give thanks, whom he from band
Of proud oppressing foes releas'd;

And brought them back from distant lands,
From north and south, and west and east.

3 Thro' lonely desert ways they went,
Nor could a peopled city find;
Till quite with thirst and hunger spent,
Their fainting soul within them pin'd.

4 Then soon to God's indulgent ear
Did they their mournful cry address;
Who graciously vouchsaf'd to hear,
And freed them from their deep distress.

5 From crooked paths he led them forth,
And in the certain way did guide
To wealthy towns of great resort,
Where all their wants were well supply'd.

6 O then that all the earth, with me,
Would God for this his goodness praise!
And for the mighty works which he
Thro'out the wond'ring world displays!

7 For he, from heav'n, the sad estate
Of longing souls with pity views;
To hungry souls that pant for meat,
His goodness daily food renews.

PART II.

8 Some sit with darkness compass'd round,
In death's uncomfortable shade;
And with unwieldy fetters bound,
By pressing cares more heavy made.

9 Because God's counsel they defy'd,
And lightly priz'd his holy word,
With these afflictions they were try'd;
They fell, and none could help afford.

10 Then soon to God's indulgent ear
Did they their mournful cry address;
Who graciously vouchsaf'd to hear,
And freed them from their deep distress.

11 From dismal dungeons, dark as night,
And shades as black as death's abode,
He brought them forth to cheerful light,
And welcome liberty bestow'd.

12 O then that all the earth with me
Would God for this his goodness praise!
And for the mighty works which he
Thro'out the wond'ring world displays!

13 For he, with his almighty hand,
The gates of brass in pieces broke;
Nor could the massy bars withstand,
Or temper'd steel resist his stroke.

PART III.

14 Remorseless wretches, void of sense,
With bold transgressions God defy;
And, for their multiply'd offence,
Oppress'd with sore diseases lie.

15 Their soul, a prey to pain and fear,
Abhors to taste the choicest meats;
And they, by faint degrees draw near
To death's inhospitable gates.

16 Then straight to God's indulgent ear
Do they their mournful cry address;
Who graciously vouchsafes to hear,
And frees them from their deep distress.

17 He all their sad distempers heals,
His word both health and safety gives;
And when all human succour fails,
From near destruction them retrieves.

18 O then that all the earth with me
Would God for this his goodneſs praiſe!
And for the mighty works which he
Thro'out the wond'ring world diſplays!

19 With off'rings let his altar flame,
Whilſt they their grateful thanks expreſs;
And with loud joy his holy name,
For all his acts of wonder bleſs!

PART IV, L. M.

20 They that in ſhips, with courage bold,
O'er ſwelling waves their trade purſue,
Do God's amazing works behold,
And in the deep his wonders view.

21 No ſooner his command is paſt,
But forth a dreadful tempeſt flies,
Which ſweeps the ſea with rapid haſte,
And makes the ſtormy billows riſe.

22 Sometimes the ſhips, toſs'd up to heav'n,
On tops of mountain waves appear;
Then down the ſteep abyſs are driv'n,
Whilſt ev'ry ſoul diſſolves with fear.

23 They reel and ſtagger to and fro,
Like men with fumes of wine oppreſt;
Nor do the ſkilful ſeamen know,
Which way to ſteer, what courſe is beſt.

24 Then ſtraight to God's indulgent ear
They do their mournful cry addreſs;
Who graciouſly vouchſafes to hear,
And frees them from their deep diſtreſs.

25 He does the raging ſtorm appeaſe,
And makes the billows calm and ſtill;
With joy they ſee their fury ceaſe,
And their intended courſe fulfil.

26 O then that all the earth with me
Would God for this his goodneſs praiſe!
And for the mighty works which he
Thro'out the wond'ring world diſplays!

27 Let them where all the ſaints reſort,
Advance to heav'n his glorious name:
And in th'aſſembled elder's court,
With gratitude, his praiſe proclaim.

PART V.

28 A fruitful land, where ſtreams abound,
God's juſt revenge, if people ſin,
Will turn to dry and barren ground,
To puniſh thoſe that dwell therein.

29 The parch'd and deſert heath he makes
To flow with ſtreams and ſpringing wells,
Which for his lot the hungry takes
And in ſtrong cities ſafely dwells.

30 He ſows the field, the vineyard plants,
Which gratefully his toil repay;
Nor can, whilſt God his bleſſing grants,
His fruitful ſeed or ſtock decay.

31 But when his ſins heav'n's wrath provoke,
His health and ſubſtance fade away,
He feels th' oppreſſors galling yoke,
And is of grief the wretched prey.

32 The prince that ſlights what God commands,
Expos'd to ſcorn, muſt quit his throne:
And over wild and deſert lands,
Where no path offers, ſtray alone.

33 Whilſt God, from all afflicting cares,
Sets up the humble man on high;
And makes in time his num'rous heirs
With his increaſing flock to vie.

34 Then sinners shall have nought to say,
The just a decent joy shall show:
The wise these strange events shall weigh,
And thence God's goodness fully know.

PSALM 108. L. M.

1 O GOD, my heart is fully bent,
To magnify thy glorious name;
My tongue with cheerful songs of praise
Shall strive to celebrate thy fame.

2 Awake my lute nor thou my harp,
Thy dulcet warbling notes delay;
Whilst I with early hymns of joy
Prevent the dawning of the day.

3 To all the list'ning tribes, O Lord,
Thy works of wonder I will tell;
And to those nations sing thy praise,
Ev'n those who round about us dwell.

4 Because thy mercy's boundless height
The highest heav'n itself transcends,
And far beyond th' aspiring clouds,
Thy faithful truth, O Lord, extends:

5 Be thou, O God, exalted high,
Above the glitt'ring starry frame;
And let the world with one consent
Confess thy great and glorious name.

6 That all thy chosen people, thee,
Their God and Saviour may declare:
Let thy right hand protect me still,
And answer thou my humble pray'r.

7 Since God himself hath said the word,
Whose faithful promise cannot fail;
With joy I Shechem will divide,
And measure Succoth's fruitful vale.

8 Gilead is mine, Manasseh too,
And Ephraim likewise owns my cause;
Their strength my regal pow'r supports,
And Judah publishes my laws.

9 Moab I'll make my servile drudge;
On vanquish'd Edom I will tread;
And through the proud Philistine land
Will my triumphant banners spread.

10 By whose support and aid, shall I
The well defended city gain?
Who will my troops securely lead
Through Edom's strongly guarded plain?

11 Lord, wilt not thou assist our arms,
Which thou so lately did'st forsake?
And wilt not thou of these our hosts
Once more the sole direction take?

12 O to thy servants in distress,
Thy help and speedy succour send!
For vain it is, on human aid,
For safety ever to depend.

13 Then valiant acts shall we perform,
If thou wilt thy great pow'r disclose;
For God it is, and God alone,
That treads down all our haughty foes.

PSALM 109, C. M.

1 O GOD, whose former mercies make,
My constant praise thy due;
Hold not thy peace, but my sad state
With wonted favours view.

2 For sinful men, with lying lips,
Deceitful speeches frame,
And with their slander'd slanders seek
To wound my spotless fame.

3 Their reſtleſs hatred prompts them ſtill
Malicious lies to ſpread;
And all againſt my life combine,
By cauſeleſs fury led.

4 Thoſe whom with tend'reſt love I us'd,
My chief oppoſers are;
Whilſt I, of other friends bereft,
Reſort to thee by pray'r.

5 Since miſchief for the good I did,
Their ſtrange reward does prove;
And hatred's the return they make,
For undiſſembled love:

6 Their guilty leader ſhall be made,
To ſome ill man a ſlave;
and when he's try'd, his mortal foe
For his accuſer have.

7 His guilt, when ſentence is pronounc'd,
Shall meet a dreadful fate;
Whilſt his rejected pray'r but ſerves
His crimes to aggravate.

8 He, ſtung with deep remorſe, an end
Of his own life ſhall make;
Another, by divine decree,
Shall his high office take.

9 His ſeed ſhall orphans be, his wife
A widow plung'd in grief;
His vagrant children beg their bread,
Where none can give relief.

10 His ill-got riches ſhall be made,
To uſurers a prey;
The fruit of all his toil ſhall be
By ſtrangers borne away.

11 None shall be found that to his want
Their mercy will extend,
Or to his helpless orphan-seed
The least assistance lend.

12 A swift destruction soon shall seize
On his unhappy race;
And the next age his hated name,
Shall utterly deface.

PART II.

13 God of my mercy and my praise,
Thy glory is my song;
Tho' sinners speak against thy grace
With a blaspheming tongue.

14 When in the form of mortal man
Thy Son on earth was found;
With cruel slanders, false and vain,
They compass'd him around.

15 Their mis'ries his compassion move,
Their peace he still pursu'd;
They render hatred for his love,
And evil for his good.

16 Their malice rag'd without a cause,
Yet with his dying breath
He pray'd for murd'rers on his cross,
And blest his foes in death.

17 Lord shall thy bright example shine
In vain before my eyes;
Give me a soul a-kin to thine,
To love mine enemies.

18 The Lord shall on my side engage,
And in my Saviour's name
I shall defeat their pride and rage,
Who slander and condemn.

PSALM 110, L. M.

1 THE Lord th' eternal Father ſpake
To Chriſt my Lord; "aſcend and ſit
"At my right hand, 'till I ſhall make
"Thy foes ſubmiſſive at thy feet.

2 "From Sion ſhall thy word proceed,
"Thy word, the ſceptre in thy hand,
"Shall make the hearts of rebels bleed,
"And bow their wills to thy command.

3 "That day ſhall ſhew thy pow'r is great,
"When ſaints ſhall flock with willing minds,
"And ſinners crowd thy temple-gate
"Where holineſs in beauty ſhines."

4 "O bleſſed pow'r! O glorious day!
"What a large victʼry ſhall enſue;
"And converts, who thy grace obey,
"Exceed the drops of morning dew."

5 The Lord pronounc'd his firm decree;
Nor will he ſwerve from what he ſwore:
"Eternal ſhall thy prieſthood be,
"And change from hand to hand no more.

6 "Aaron, and all his ſons, muſt die:
"But everlaſting life is thine.
"To ſave for ever thoſe that fly
"For refuge from the wrath divine.

7 "Melchiſedec was made by me
"On earth a king and prieſt at once;
"Of his high order thou ſhalt be,
"A king and prieſt to all my ſons."

8 Jeſus the prieſt aſcends his throne;
While counſels of eternal peace,
Between the Father and the Son,
Proceed with honour and ſucceſs.

9 Thro' the whole earth his reign shall spread,
And crush the pow'rs that dare rebel:
Then shall he judge the rising dead,
And send the guilty world to hell.

10 Tho' while he treads his glorious way,
He drinks the bitter stream alone;
The suff'rings of that dreadful day
Shall serve t' advance him to the throne.

PSALM III, L. M.

1 PRAISE ye the Lord: our God to praise
My soul her utmost pow'rs shall raise;
With private friends, and in the throng
Of saints, his praise shall be my song.

2 His works, for greatness though renown'd,
His wond'rous works with ease are found
By those who seek for them aright,
And in the pious search delight.

3 His works are all of matchless fame,
And universal glory claim:
His truth, confirm'd through ages past,
Shall to eternal ages last.

4 By precept he has us enjoin'd,
To keep his wond'rous works in mind,
And to posterity record,
That good and gracious is our Lord.

5 His bounty, like a flowing tide,
Has all his servants' wants supply'd;
And he will ever keep in mind
His cov'nant with our fathers sign'd.

6 At once astonish'd and o'er-joy'd,
They saw his matchless pow'r employ'd;
Whereby the heathen were suppress'd,
And we their heritage possess'd.

7 Juſt are the dealings of his hands,
Immutable are his commands;
By truth and equity ſuſtain'd,
And for eternal rules ordain'd.

8 He ſet his ſaints from bondage free,
And then eſtabliſh'd his decree,
For ever to remain the ſame:
Holy and rev'rend is his name.

9 Who wiſdom's ſacred prize would win,
Muſt with the fear of God begin;
Immortal praiſe and heav'nly ſkill
Have they who know and do his will.

PSALM 112, L. M.

1 THAT man is bleſs'd who ſtands in awe
Of God, and loves his ſacred law:
His ſeed on earth ſhall be renown'd,
And with ſucceſſive honours crown'd.

2 His houſe, the ſeat of wealth ſhall be,
An inexhauſted treaſury:
His juſtice, free from all decay,
Shall bleſſings to his heirs convey.

3 The ſoul that's fill'd with virtue's light,
Shines brighteſt in affliction's night,
To pity the diſtreſs'd inclin'd,
As well as juſt to all mankind.

4 His lib'ral favours he extends;
To ſome he gives, to others lends;
Yet what his charity impairs,
He ſaves by prudence in affairs.

5 Beſet with threat'ning dangers round,
Unmov'd ſhall he maintain his ground:
The ſweet remembrance of the juſt
Shall flouriſh when he ſleeps in duſt.

6 Ill tidings never can surprise
His heart that fix'd on God relies:
On safety's rock he sits, and sees
The shipwreck of his enemies.

7 His hands, while they his alms bestow'd,
His glory's future harvest sow'd;
His works of piety and love,
Are known on earth, and own'd above.

8 The wicked shall his triumph see,
And gnash their teeth in agony;
While their unrighteous hopes decay,
And vanish with themselves away.

PSALM 113, L. M.

1 YE servants of th' almighty King,
In ev'ry age his praises sing;
Where'er the sun shall rise or set,
The nations shall his praise repeat.

2 Above the earth, beyond the sky
His throne of glory stands on high;
Nor time, nor place his pow'r restrain,
Nor bound his universal reign.

3 Which of the sons of Adam dare,
Or angels with their God compare?
His glories how divinely bright!
Who dwells in uncreated light:

4 Behold his love he stoops to view
What saints above and angels do;
And condescends yet more to know
The mean affairs of men below.

5 From dust and cottages obscure
His grace exalts the humble poor!
Gives them the honour of his sons,
And sits them for their heav'nly thrones.

6 A word of his creating voice
Can make the barren houſe rejoice:
Tho' Sarah's ninety years were paſt,
The promis'd ſeed is born at laſt.

7 With joy the mother views her ſon,
And tells the wonders God has done;
Faith may grow ſtrong when ſenſe deſpairs;
If nature fails the promiſe bears.

PSALM 114, L. M.

1 WHEN Iſr'el freed from Pharaoh's hand,
Left the proud tyrant and his land,
The tribes which cheerful homage own
Their King, and Judah was his throne.

2 Acroſs the deep their journey lay;
The deep divides to make them way;
Jordan beheld their march, and fled
With backward current to his head.

3 The mountains ſhook like frighted ſheep,
Like lambs the little hillocks leap!
Not Sinai on her baſe could ſtand,
Conſcious of ſov'reign power at hand.

4 What pow'r could make the deep divide?
Make Jordan backward roll his tide?
Why did ye leap ye little hills?
And whence the dread that Sinai feels?

5 Let ev'ry mountain, ev'ry flood
Retire and know th' approaching God,
The king of Iſrael: ſee him here;
Tremble thou earth, adore and fear.

6 He thunders, and all nature mourns,
The rock to ſtanding pools he turns;
Flints ſpring with fountains at his word,
And fires and ſeas confeſs the Lord.

PSALM 115, L. M.

1 NOT to ourſelves, who are but duſt,
Not to ourſelves is glory due,
Eternal God, thou only juſt,
Thou only gracious, wiſe and true.

2 Diſplay to earth thy dreadful name;
Why ſhould a heathen's haughty tongue
Inſult us, and to raiſe our ſhame,
Say, "Where's the God you've ſerv'd ſo long?

3 The God we ſerve maintains his throne,
Above the clouds, beyond the ſkies;
Thro' all the earth his will is done,
He knows our groans, he hears our cries.

4 But the vain idols they adore
Are ſenſeleſs ſhapes of ſtone and wood:
At beſt a maſs of glitt'ring ore,
A ſilver ſaint, or golden god.

PART II, C. M.

5 O Iſr'el make the Lord your truſt,
Who is your help and ſhield:
Prieſts, Levites, truſt in him alone,
Who only help can yield.

6 Let all who truly fear the Lord,
On him their fear rely:
Who them in danger can defend,
And all their wants ſupply.

7 Of us he oft has mindful been,
And Iſr'el's houſe will bleſs;
Prieſts, Levites, Proſelytes, ev'n all
Who his great name confeſs.

8 On you, and on your heirs, he will
Increaſe of bleſſings bring;
Thrice happy you, who fav'rites are
Of this almighty King.

9 Heav'n's highest orb of glory he
His empire's seat design'd;
And gave this lower globe of earth
A portion to mankind.

10 They who in death and silence sleep,
To him no praise afford;
But we will bless for evermore
Our ever-living Lord.

PSALM 116, C. M.

1 I LOVE the Lord: he heard my cries,
And pity'd ev'ry groan;
Long as I live when troubles rise,
I'll hasten to his throne.

2 I love the Lord: he bow'd his ear,
And chas'd my griefs away:
Oh let my heart no more despair,
While I have breath to pray!

3 My flesh declin'd, my spirits fell,
And I drew near the dead,
While inward pangs and fears of hell
Perplex'd my wakeful head.

4 "My God, I cry'd, thy servant save,
"Thou ever good and just;
"Thy power can rescue from the grave,
"Thy power is all my trust."

5 The Lord beheld me sore distrest,
He bade my pains remove:
Return, my soul, to God thy rest,
For thou hast known his love.

6 My God hath sav'd my soul from death,
And dry'd my falling tears:
Now to his praise I'll spend my breath
And my remaining years.

PART II.

7 What shall I render to my God
For all his kindness shown?
My feet shall visit thine abode,
My songs address thy throne.

8 Among the saints that fill thine house,
My off'rings shall be paid;
There shall my zeal perform my vows,
My soul in anguish made.

9 How much is mercy thy delight,
Thou ever-blessed God!
How dear thy servants in thy sight?
How precious is their blood?

10 How happy all thy servants are!
How great thy grace to me!
My life, which thou hast made thy care,
Lord, I devote to thee.

11 Now I am thine, forever thine,
Nor shall my purpose move!
Thy hand has loos'd my bonds of pain,
And bound me with thy love.

12 Here in thy courts I leave my vow,
And thy rich grace record:
Witness, ye saints, who hear me now,
If I forsake the Lord.

PSALM 117, L. M.

1 FROM all that dwell below the skies
Let the Creator's praise arise:
Let the Redeemer's name be sung
Thro' ev'ry land by ev'ry tongue.

2 Eternal are thy mercies, Lord;
Eternal truth attends thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

PSALM 118, C. M.

1 O PRAISE the Lord, for he is good,
His mercies ne'er decay;
That his kind favours ever last,
Let thankful Isr'el say.

2 Their sense of his eternal love
Let Aaron's house express;
And that it never fails, let all
That fear the Lord confess.

3 To God I made my humble moan,
With troubles quite oppress;
And he releas'd me from my straits,
And granted my request.

4 Since, therefore, God does on my side
So graciously appear,
Why should the vain attempts of men
Possess my soul with fear?

PART II.

5 The Lord appears my helper now,
Nor is my faith afraid
What all the sons of earth can do,
Since heav'n affords its aid.

6 'Tis safer, Lord to hope in thee
And have my God my friend,
Than trust in men of high degree,
And on their truth depend.

7 'Tis thro' the Lord my heart is strong,
In him my lips rejoice;
While his salvation is my song,
How cheerful is my voice!

8 Like angry bees they girt me round;
When God appears they fly:

So burning thorns with crak'ling sound
Make a fierce blaze, and die.

9 Joy to the saints and peace belongs;
The Lord protect their days:
Let Isr'el tune immortal songs
To his Almighty grace.

PART III.

10 Lord thou hast heard thy servant cry,
And reicu'd from the grave;
Now shall he live: (and none can die,
If God resolve to save.)

11 Thy praise more constant than before,
Shall fill his daily breath;
Thy hand that hath chastis'd him sore
Defends him still from death.

12 Open the gate of Sion now,
For we shall worship there,
The house where all the righteous go
Thy mercy to declare.

13 Amongst th' assemblies of thy saints
Our thankful voice we raise;
There we have told thee our complaints,
And there we speak thy praise.

PART IV.

14 Behold the sure foundation stone
Which God in Sion lays,
To build our heav'nly hopes upon,
And his eternal praise.

15 Chosen of God to sinners dear,
And saints adore thy name,
They trust their whole savation here,
Nor shall they suffer shame.

6 The fooliſh builders, ſcribe and prieſt,
Reject it with diſdain;
Firm on this rock the church ſhall reſt,
And envy rage in vain.

7 What tho' the gates of hell withſtood?
Yet muſt this building riſe:
'Tis thy own work, Almighty God,
And wond'rous in our eyes.

PART V.

8 This is the day the Lord hath made,
He calls the hours his own:
Let heav'n rejoice, let earth be glad,
And praiſe ſurround the throne.

9 To day he roſe and left the dead,
And ſatan's empire fell;
To day the ſaints his triumph ſpread,
And all his wonders tell.

10 Hoſannah to th' anointed king,
To David's holy ſon:
Help us, O Lord, deſcend and bring
Salvation from thy throne.

11 Bleſt is the Lord who comes to man
With meſſages of grace:
Who comes in God his Father's name,
To ſave our ſinful race.

12 Hoſannah in the higheſt ſtrains
The church on earth can raiſe;
The higheſt heav'ns in which he reigns,
Shall give him nobler praiſe.

PART VI.

13 God is the Lord, through whom we all
Both light and comfort find:

Fast to the altar's horns with cords
The chosen victim bind.

24 Thou art my Lord, O God, and still
I'll praise thy holy name;
Because thou only art my God,
I'll celebrate thy fame.

25 O then with me give thanks to God,
Who still does gracious prove;
And let the tribute of our praise
Be endless as his love.

PSALM 119, C. M.

ALEPH.—PART I.

1 HOW bless'd are they who always kee
The pure and perfect way!
Who never from the sacred paths
Of God's commandments stray.

2 Thrice bless'd! the men who keep his wor
And practise his commands;
Who seek the Lord with all their heart
And serve him with their hands.

3 Such men their utmost caution use
To shun each wicked deed;
And in the path which he directs
With constant care proceed.

4 Thou strictly hast enjoin'd us, Lord,
To learn thy sacred will;
And all our diligence employ
Thy statutes to fulfil.

5 O then that thy most holy word
Might o'er my ways preside!
And I the course of all my life
By thy direction guide!

6 Then with assurance should I walk,
When by thy grace renew'd;
While faith and hope, and love unite,
To prove my gratitude.

7 My upright heart shall my glad mouth
With cheerful praises fill;
When by thy righteous judgments taught,
I shall have learnt thy will.

8 Thy statutes, Lord, I strive to make
My study night and day;
O then forsake me not, my God,
Nor cast me quite away.

BETH.—PART II.

9 How shall the young secure their hearts,
And guard their lives from sin;
Thy word the choicest rule imparts
To keep the conscience clean.

10 With my whole heart I've sought thy face,
O let me never stray
From thy commands, O God of grace,
Nor tread the sinner's way.

11 Thy word I've hid within my heart,
To keep my conscience clean,
And be an everlasting guard
From ev'ry rising sin.

12 O Lord to me thy statutes shew,
And heav'nly truth impart,
Thy work for ever I'll pursue,
Thy law shall rule my heart.

13 Thy faithful words my heart engage
And well employ my tongue,
And in my tiresome pilgrimage
Yield me a heav'nly song.

14 I chooſe the path of heav'nly truth,
And glory in my choice;
Not all the riches of the earth
Could make me ſo rejoice.

15 The teſtimonies of thy grace
I ſet before my eyes;
Thence I derive my daily ſtrength,
And there my comfort lies.

16 To meditate thy precept, Lord,
Shall be my ſweet employ;
My ſoul ſhall ne'er forget thy word,
Thy word is all my joy.

GIMEL.—PART III.

17 Be gracious to thy ſervant, Lord,
Do thou my life defend,
That I according to thy word
My time to come may ſpend.

18 Enlighten both my eyes and mind,
That ſo I may diſcern
The wond'rous things which they behold,
Who thy juſt precepts learn.

19 Tho' like a ſtranger in the land,
I far away ſhould ſtray,
Thy righteous judgments from my ſight,
Remove not thou away.

20 My fainting ſoul is almoſt pin'd,
With earneſt longings ſpent;
Whilſt always on the eager ſearch
Of thy juſt will intent.

21 Thy ſharp rebuke ſhall cruſh the proud,
Whom ſtill thy curſe purſues;
Since they to walk in thy right ways
Preſumpt'ouſly refuſe.

22 But far from me do thou, O Lord,
Contempt and shame remove;
For I thy sacred laws respect
With undissembled love.

23 Though princes oft, in council met,
Against thy servant spake;
Yet I thy statutes to observe,
My constant bus'ness make.

24 The testimonies of thy grace
Afford my soul delight;
By them I learn, with prudent care,
To guide my steps aright.

DALETH.—PART IV.

25 My soul lies cleaving to the dust;
Lord, give me life divine;
From vain desires, and ev'ry lust
Turn off these eyes of mine.

26 When I confess'd my wand'ring ways,
Thou heard'st my soul complain;
Grant me the teachings of thy grace,
Or I shall stray again.

27 Oh that the Lord would guide my ways
To keep his statutes still!
Oh that my God would grant me grace
To know and do his will!

28 Behold thy waiting servant, Lord,
Devoted to thy fear;
Remember and confirm thy word,
For all my hopes are there.

29 Oh send thy spirit down to write
Thy law upon my heart;
Nor let my tongue indulge deceit,
Nor act the liar's part.

30 Didſt thou not raiſe my faith, O Lord?
Then let thy truth appear;
Saints ſhall rejoice in my reward,
And truſt as well as fear.

31 Then ſhall my heart have inward joy,
And keep my face from ſhame,
When all thy ſtatutes I obey,
And honour all thy name.

32 How would I run in thy commands,
If thou my heart diſcharge
From ſin and ſatan's hateful chains,
And ſet my feet at large!

HE.—PART V.

33 Inſtruct me in thy ſtatutes, Lord,
Thy righteous paths diſplay;
And I from them, thro' all my life,
Will never go aſtray.

34 If thou true wiſdom from above
Wilt graciouſly impart,
To keep thy perfect laws I will
Devote my zealous heart.

35 Direct me in the ſacred ways
To which thy precepts lead;
Becauſe my chief delight has been
Thy righteous paths to tread.

36 Do thou to thy moſt juſt commands
Incline my willing heart;
Let no deſire of worldly wealth
From thee my thoughts divert.

37 From thoſe vain objects turn my eyes,
Which this falſe world diſplays;
But give me lively pow'r and ſtrength
To keep thy righteous ways.

38 Confirm the promise which thou mad'st,
And give thy servant aid;
Who to transgress thy sacred laws
Is awfully afraid.

39 The foul disgrace I justly fear,
In mercy, Lord, remove;
For all the judgments thou ordain'st
Are full of grace and love.

40 Thou know'st how after thy commands,
My longing heart does pant;
O then make haste to raise me up,
And promis'd succour grant.

VAU.—PART VI.

41 Thy constant blessing, Lord, bestow,
To cheer my drooping heart;
To me, according to thy word,
Thy saving health impart.

42 So shall I, when my foes upbraid,
This ready answer make;
"In God I trust, who never will
"His faithful promise break."

43 Then let not quite the word of truth
Be from my mouth remov'd;
Since still my ground of stedfast hope
Thy just decrees have prov'd.

44 So I to keep thy righteous laws
Will all my study bend:
From age to age, my time to come
In their observance spend.

45 Ere long I trust to walk at large,
From all incumbrance free;
Since I resolve to make my life
With thy commands agree.

46 Thy laws shall be my constant talk,
And princes shall attend,
Whilst I the justice of thy ways
With confidence defend.

47 My longing heart and ravish'd soul
Shall both o'erflow with joy;
When in thy lov'd commandments I
My happy hours employ.

48 Then will I to thy just decrees
Lift up my willing hands;
My care and bus'ness then shall be,
To study thy commands.

ZAIN.—PART VII.

49 According to thy promis'd grace,
Thy favour, Lord, extend;
Make good to me the word on which
Thy servant's hopes depend.

50 That only comfort in distress
Did all my griefs controul;
Thy word, when troubles hemm'd me round,
Reviv'd my fainting soul.

51 Insulting foes did proudly mock,
And all my hopes deride;
Yet from thy law not all their scoffs
Could make me turn aside.

52 Thy judgments then, of ancient date,
I quickly call'd to mind,
Till ravish'd with such thoughts, my soul
Did speedy comfort find.

53 Sometimes I stand amaz'd, like one
With deadly horror struck,
To view the state of sinful men
Who have thy laws forsook.

54 But I thy ſtatutes and decrees
My cheerful anthems made;
Whilſt, through ſtrange lands and deſerts wild,
I like a pilgrim ſtray'd.

55 Thy name, that cheer'd my heart by day,
Has fill'd my thoughts by night;
I then reſolv'd by thy juſt laws,
To guide my ſteps aright.

56 That peace of mind, which has my ſoul
In deep diſtreſs ſuſtain'd,
By ſtrict obſervance of thy word
I happily obtain'd.

CHETH.—PART VIII.

57 Thou art my portion, O my God;
Soon as I know thy way,
My heart makes haſte t' obey thy word,
And ſuffers no delay.

58 Haſt thou not ſent ſalvation down,
And promis'd quick'ning grace?
Doth not my heart addreſs thy throne
And yet thy love delays.

59 If once I wander from thy path,
I think upon my ways,
Then turn my feet to thy commands,
And truſt thy pard'ning grace.

60 Thou haſt inclin'd this heart of mine
Thy ſtatutes to fulfil;
And thus till mortal life ſhall end
Would I perform thy will.

61 Let bands of perſecutors riſe
To rob me of my right,
Let pride and malice forge their lies;
Thy law is my delight.

62 When midnight darkneſs veils the ſkies
I call thy works to mind;
My thoughts in warm devotion riſe,
And ſweet acceptance find.

63 I'm a companion of the ſaints,
Who fear and love the Lord;
My ſorrows riſe, my nature faints,
When men tranſgreſs thy word.

64 Thy mercies fill the earth, O Lord,
How good thy works appear!
Open my eyes to read thy word,
And ſee thy wonders there.

TETH.—PART IX.

65 With me thy ſervant thou haſt dealt
Moſt graciouſly, O Lord;
Repeated benefits beſtow'd,
According to thy word.

66 Teach me the ſacred ſkill by which
Right judgment is attain'd,
Who in belief of thy commands
Have hitherto remain'd.

67 Before affliction ſtopp'd my courſe
My footſteps went aſtray;
But I have ſince been diſciplin'd,
Thy precepts to obey.

68 Thou art, O Lord; ſupremely good,
And all thou doſt is ſo;
On me, thy ſtatutes to diſcern,
The ſaving ſkill beſtow.

69 The proud have forg'd malicious lies,
My ſpotleſs fame to ſtain;
But my fix'd heart, without reſerve,
Thy precepts shall retain.

70 While pamper'd they with prosp'rous ills,
In sensual pleasures live,
My soul can relish no delight
But what thy precepts give.

71 'Tis good for me that I have felt
Affliction's chast'ning rod,
That I might duly learn and keep
The statutes of my God.

72 The law that from thy mouth proceeds
Of more esteem I hold,
Than untouch'd mines, than thousand mines
Of silver and of gold.

JOD.—PART X.

73 To me, who am the workmanship
Of thine almighty hands,
The heav'nly understanding give
To learn thy just commands.

74 My preservation to thy saints
Strong comfort will afford,
To see success attend my hopes,
Who trusted in thy word.

75 That right thy judgments are, I now
By sure experience see,
And that in faithfulness, O Lord,
Thou hast afflicted me.

76 O let thy tender mercy now
Afford me needful aid:
According to thy promise, Lord,
To me thy servant made.

77 To me thy saving grace restore,
That I again may live:
Whose soul can relish no delight
But what thy precepts give.

78 Defeat the proud, who, unprovok'd,
To ruin me have fought,
Who only on thy sacred laws
Employ my constant thought.

79 Let those that fear thy name espouse
My cause, and those alone
Who have, by strict and pious search,
Thy sacred precepts known.

80 In thy bless'd statutes let my heart
Continue always sound,
That guilt and shame, the sinner's lot,
May never me confound.

CAPH.—PART XI.

81 My soul, with long expectance, faints,
To see thy saving grace;
Yet still on thy unerring word
My confidence I place.

82 My very eyes consume and fail
With waiting for thy word:
O! When wilt thou thy kind relief,
And promis'd aid afford?

83 My skin like shrivell'd parchment shows,
That long in smoke is set;
Yet no affliction me can force
Thy statutes to forget.

84 How many days must I endure
Of sorrow and distress?
When wilt thou judgment execute
On them who me oppress?

85 The proud have digg'd a pit for me,
That have no other foes
But such as are averse to thee,
And thy just laws oppose.

86 With sacred truth's eternal laws
All thy commands agree;
Men persecute me without cause;
Thou, Lord, my helper be.

87 With close designs against my life
They had almost prevail'd;
But my attachment to thy laws
Though grace hath never fail'd.

88 Thy wonted kindness, Lord, restore,
My drooping heart to cheer;
That, by thy righteous statutes, I
My life's whole course may steer.

LAMED.—PART XII.

89 For ever and for ever, Lord,
Unchang'd thou dost remain;
Thy word establish'd in the heav'ns,
Does all their orbs sustain.

90 Through circling ages, Lord, thy truth
Immoveable shall stand,
As doth the earth, which thou uphold'st
By thy almighty hand.

91 All things the course by thee ordain'd,
Even to this day fulfil:
They are thy faithful subjects all,
And servants of thy will.

92 Unless thy sacred law had been
My comfort and delight,
I must have fainted, and expir'd
In dark affliction's night.

93 Thy precepts, therefore, from my thoughts
Shall never, Lord, depart;
For thou by them hast to new life
Restor'd my dying heart.

94 As I am thine, entirely thine,
Protect me Lord from harm:
Who have they precepts fought to know;
And carefully perform.

95 The wicked have their ambuſh laid,
My guiltleſs life to take;
But in the midſt of danger I
Thy word my ſtudy make.

96 I've ſeen an end of what we call
Perfection here below:
But thy commandments, like thyſelf,
No change or period know.

MEM.—PART XIII.

97 The love that to thy laws I bear
No language can diſplay;
They with freſh wonders entertain
My raviſh'd thoughts all day.

98 Through thy commands I wiſer grow
Than all my ſubtile foes;
For thy ſure word doth me direct,
And all my ways diſpoſe.

99 From me my former teachers now
May abler counſel take;
Becauſe thy ſacred precepts I
My conſtant ſtudy make.

100 In underſtanding I excel
The ſages of our days;
Becauſe by thy unerring rules
I order all my ways.

101 My feet with care I have refrain'd
From ev'ry ſinful way,
That to thy ſacred word I might
Entire obedience pay.

102 I have not from thy judgments ſtray'd,
By vain deſires miſled,
For, Lord, thou haſt inſtructed me
Thy righteous paths to tread.

103 How ſweet are all thy words to me!
O what divine repaſt!
How much more grateful to my ſoul
Than honey to my taſte!

104 Taught by thy ſacred precepts, I
With heav'nly ſkill am bleſt,
Through which the treach'rous ways of ſin
I utterly deteſt.

NUN.—PART XIV.

105 Thy word is to my feet a lamp,
The way of truth to ſhow;
A watch-light to point out the path
In which I ought to go.

106 I've ſworn, and from my ſolemn oath
I'll never turn aſide,
That in thy righteous judgments I
Will ſtedfaſtly abide.

107 Since I with griefs am ſo oppreſs'd
That I can bear no more;
According to thy word do thou
My fainting ſoul reſtore.

108 Let ſtill my ſacrifice of praiſe
With thee acceptance find;
And in thy right'ous judgments, Lord,
Inſtruct my willing mind.

109 Though ghaſtly dangers me ſurround,
My ſoul they cannot awe,
Nor with continual terrors keep
From thinking on thy law.

110 My wicked and invet'rate foes
For me their snares have laid;
Yet I have kept the upright path,
Nor from thy precepts stray'd.

111 Thy testimonies I have made
My heritage and choice;
For they when other comforts fail,
My drooping heart rejoice.

112 My heart with early zeal began
Thy statutes to obey;
And, till my course of life is done,
Shall keep thy upright way.

SAMECH.—PART XV.

113 Deceitful thoughts and practices
I utterly detest;
But to thy law affection bear
Too great to be express.

114 My hiding-place, my refuge-tow'r,
And shield art thou, O Lord:
I firmly anchor all my hopes
On thy unerring word.

115 Hence, ye that trade in wickedness,
Approach not my abode;
For firmly I resolve to keep
The precepts of my God.

116 According to thy gracious word,
From danger set me free;
Nor make me of those hopes asham'd
That I repose in thee.

117 Uphold me, so shall I be safe,
And rescu'd from distress;
To thy decrees continually
My just respect address.

118 The wicked thou haſt trod to earth,
Who from thy ſtatutes ſtray'd:
Their vile deceit the juſt reward
Of their own falſehood made.

119 Vile as the droſs the wicked are;
And thoſe that leave thy ways
Shall ſee ſalvation from afar,
But never taſte thy grace.

120 I love thy law, but ſtill I dread
Leſt I ſhould ſo offend,
When on tranſgreſſors I behold
Thy judgments thus deſcend.

AIN.—PART XVI.

121 Judgment and juſtice I have done,
O therefore, Lord, engage
In my defence, nor give me up
To my oppreſſors' rage.

122 Do thou be ſurety, Lord, for me,
And ſo ſhall this diſtreſs
Prove good for me; nor ſhall the proud
My guiltleſs ſoul oppreſs.

123 My eyes, alas! begin to fail,
In long expectance held;
Till thy ſalvation they behold,
And righteous word fulfill'd.

124 To me, thy ſervant in diſtreſs,
Thy wonted grace diſplay;
And diſcipline my willing heart
Thy ſtatutes to obey.

125 On me, devoted to thy fear,
Thy ſacred ſkill beſtow,
That of thy teſtimonies I
The full extent may know.

126 'Tis time for thee, O Lord, to work,
Thy grace and pow'r employ;
For men with open violence
Thy sacred law destroy.

127 Yet their contempt of thy commands,
But makes their value rise
In my esteem, who purest gold
Compar'd with them despise.

128 Thy precepts, therefore, I account
In all respects divine;
They teach me to discern the right,
And all false ways decline.

PE.—PART XVII.

129 The wonders which thy laws contain,
No words can represent;
Therefore to learn and practise them
My zealous heart is bent,

130 The very entrance to thy word
Celestial light displays,
And knowledge of true happiness
To simplest minds conveys.

131 With eager hopes I waiting stood,
And fainted with desire,
That of thy wise commands I might
The sacred skill acquire.

132 With favour, Lord look down on me,
Who thy relief implore;
As thou art wont to visit those
Who thy bless'd name adore.

133 Directed by thy heav'nly word
Let all my footsteps be;
Nor wickedness of any kind
Dominion have o'er me.

134 Releaſe, entirely ſet me free
From perſecuting hands,
That, unmoleſted, I may learn
And practiſe thy commands.

135 On me devoted to thy fear,
Lord, make thy face to ſhine;
Thy ſtatutes both to know and keep
My heart with zeal incline.

136 Mine eyes to weeping fountains turn,
Whence briny rivers flow,
To ſee mankind againſt thy laws
In bold defiance go.

TSADE.—PART XVIII.

137 Thou art, the righteous Judge in whom
Wrong'd innocence may truſt;
And, like thyſelf, thy judgments, Lord,
In all reſpects are juſt.

138 Moſt juſt and true thoſe ſtatutes were
Which thou didſt firſt decree:
And all with faithfulneſs perform'd
Succeeding times ſhall ſee.

139 With zeal my fleſh conſumes away,
My ſoul with anguiſh frets,
To ſee my foes contemn at once
Thy promiſes and threats.

140 Yet each neglected word of thine
(Howe'er by them deſpis'd)
Is pure, and for eternal truth
By me thy ſervant priz'd.

141 Brought, for thy ſake, to low eſtate,
Contempt from all I find;
Yet no affronts or wrongs can drive
Thy precepts from my mind.

142 Thy righteousness shall then endure
When time itself is past;
Thy law is truth itself, that truth
Which shall for ever last.

143 Though trouble, anguish, doubts, and dread,
To compass me unite,
Beset with danger, still I make
Thy word my chief delight.

144 Eternal and unerring rules
Thy testimonies give:
Teach me the wisdom that will make
My soul for ever live.

KOPH.—PART XIX.

145 With my whole heart to God I call'd,
Lord, hear my earnest cry;
And I thy statutes to perform
Will all my care apply.

146 Again more fervently I pray'd,
O save me, that I may
Thy testimonies fully know,
And steadfastly obey.

147 My earlier pray'r the dawning day
Prevented, while I cried
To him, on whose engaging word
My hope alone rely'd.

148 With zeal have I awak'd before
The midnight watch was set,
That I of thy mysterious word
Might perfect knowledge get.

149 Lord, hear my supplicating voice,
And wonted favour shew;
O quicken me, and so approve
Thy judgments ever true.

150 My perfecuting foes advance,
And daily nearer draw:
What treatment can I hope from them
Who violate thy law?

151 Though they draw nigh, my comfort is,
Thou, Lord, art yet more near;
Thou, whofe commands are righteous all,
Thy promifes fincere.

152 Concerning thy divine decrees,
My foul has known of old,
That they were true, and fhall their truth
To endlefs ages hold.

RESCH.—PART XX.

153 Confider my affliction, Lord,
And me from bondage draw:
Think on thy fervant in diftrefs,
Who ne'er forgets thy law.

154 Plead thou my caufe; and to my foul
Thy timely aid afford:
With beams of mercy quicken me
According to thy word.

155 From harden'd finners thou remov'ft
Salvation far away;
'Tis juft thou fhould'ft withdraw from them
Who from thy ftatutes ftray.

156 Since great thy tender mercies are
To all whom thee adore,
According to thy judgments, Lord,
My fainting hopes reftore.

157 A num'rous hoft of fpiteful foes
Againft my life combine;
But all too few to force my foul
Thy ftatutes to decline.

158 Those bold transgressors I beheld,
And was with grief oppress'd,
To see with what audacious pride
Thy covenant they transgress'd.

159 Yet while they slight, consider, Lord,
How I thy precepts love;
O therefore quicken me with beams
Of mercy from from above.

160 As from the birth of time thy truth
Has held through ages past;
So shall thy righteous judgments firm,
To endless ages last.

SCHIN.—PART XXI.

161 Though mighty tyrants without cause
Conspire my blood to shed,
Thy sacred word has pow'r alone
To fill my heart with dread.

162 And yet that word my joyful breast
With heav'nly rapture warms:
Nor conquest, nor the spoils of war,
Have such transporting charms.

163 Perfidious practices and lies
I utterly detest;
But to thy laws affection bear
Too vast to be express.

164 Seven times a day with grateful voice,
Thy praises I resound,
Because I find thy judgments all
With truth and justice crown'd.

165 Secure substantial peace have they
Who truly love thy law;
No smiling mischief them can tempt,
Nor frowning danger awe.

166 My God I long, I hope, I wait
For thy salvation still;
While thy whole law is my delight,
And I obey thy will.

167 Thy testimonies I have kept,
And constantly obey'd;
Because the love I bore to them
Thy service easy made.

168 From resignation to thy will
My soul wou'd not withdraw,
Convinc'd that all my thoughts and ways
Are subject to thy law.

TAU.—PART XXII.

169 To my request and earnest cry,
Attend, O gracious Lord:
Inspire my heart with heav'nly skill,
According to thy word.

170 Let my repeated pray'r at last
Before thy throne appear;
According to thy plighted word,
For my relief draw near.

171 Then shall my grateful lips return
The tribute of their praise,
When thou thy counsels hast reveal'd,
And taught me thy just ways.

172 My tongue the praises of thy word
Shall thankfully resound,
Because thy promises are all
With truth and justice crown'd.

173 Let thy almighty arm appear,
And bring me timely aid;
For I the laws thou hast ordain'd
My heart's free choice have made.

174 My soul has waited long to see
Thy saving grace reflor'd:
Nor comfort knew, but what thy laws,
Thy heav'nly laws, afford.

175 Prolong my life, that I may sing
My great restorer's praise,
Whose justice from the depth of woes,
My fainting soul shall raise.

176 Like some lost sheep I've stray'd, till I
Despair my way to find:
Thou, therefore, Lord thy servant seek,
Who keeps thy laws in mind.

PSALM 120, C. M.

1 THOU God of love, thou ever blest,
Pity my suff'ring state;
When wilt thou set my soul at rest,
From lips that love deceit?

2 Hard lot of mine! My days are cast
Among the sons of strife,
Whose never ceasing quarrels waste
My golden hours of life.

3 Oh might I fly to change my place,
How would I choose to dwell
In some wide lonesome wilderness,
And leave these gates of hell!

4 Peace is the blessing that I seek,
How lovely are its charms!
I am for peace; but when I speak,
They all declare for arms.

5 Now passions still their fools engage,
And keep their malice warm:
What shall be done to curb thy rage,
O thou devouring tongue!

6 Should burning arrows smite thee thro'
Strict justice would approve;
But I would rather spare my foe,
And melt his heart with love.

PSALM 121, C. M.

TO Sion's hill I lift my eyes,
From thence expecting aid;
From Sion's hill, and Sion's God
Who heav'n and earth has made.

Thou, then, my soul, in safety rest;
Thy guardian will not sleep;
His watchful care that Isr'el guards,
Will thee in safety keep.

Shelter'd beneath th' Almighty's wings,
Thou shalt securely rest;
Where neither sun nor moon shall thee
By day or night molest.

From common accidents of life
His care shall guard thee still;
His hand from foes shall thee preserve
That lie in wait to kill.

At home, abroad, in peace, in war,
Thy God shall thee defend;
Conduct thee through life's pilgrimage
Safe to thy journey's end.

PSALM 122, C. M.

HOW did my heart rejoice to hear
My friends devoutly say,
"*In Zion let us all appear*
"*And keep the solemn day.*"

2 I love the gates, I love the road;
The church adorn'd with grace,
Stands like a palace built for God
To shew his milder face.

3 Up to her courts with joy unknown
The holy tribes repair;
The Son of David holds his throne
And sits in judgment there.

4 He hears our praises and complaints;
And while his awful voice
Divides the sinners from the saints,
We tremble and rejoice.

5 Peace be within this sacred place,
And joy a constant guest!
With holy gifts and heav'nly grace
Be her attendants blest!

6 My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God my Saviour reigns.

PSALM 123, C. M.

1 O THOU whose grace and justice reign
Enthron'd above the skies,
To thee our hearts would tell their pain,
To thee we lift our eyes.

2 As servants watch their master's hand,
And fear the angry stroke!
Or maids before their mistress stand,
And wait a peaceful look:

3 So for our sins we justly feel
Thy discipline, O God;
Yet wait the gracious moment still,
Till thou remove the rod.

4 Thoſe that in wealth and pleaſure live,
Our daily groans deride,
And thy delays of mercy give
Freſh courage to their pride.

5 Our foes inſult us, but our hope
In thy compaſſion lies;
This thought ſhall bear our ſpirits up,
That God will not deſpiſe.

PSALM 124, C. M.

1 HAD not the Lord, (may Iſ'el ſay)
Been pleas'd to interpoſe;
Had he not then eſpous'd our cauſe,
When men againſt us roſe;

2 Their wrath had ſwallow'd us alive,
And rag'd without controul;
Their ſpite and pride's united floods
Had quite o'erwhelm'd our ſoul.

3 But prais'd be our eternal Lord,
Who reſcu'd us that day,
Nor to their ſavage jaws gave up
Our threat'ned lives a prey.

4 Our ſoul is like a bird eſcap'd
From out the fowler's net;
The ſnare is broke, their hopes are croſs'd,
And we at freedom ſet.

5 Secure in his almighty name
Our confidence remains,
Who, as he made both heav'n and earth,
Of both ſole Monarch reigns.

PSALM 125, S. M.

1 FIRM and unmov'd are they,
That rest their souls on God:
Firm as the mount where David dwelt,
Or where the ark abode.

2 As mountains stood to guard
The city's sacred ground,
So God and his almighty love
Embrace his saints around.

3 What tho' the Father's rod
Drop a chastising stroke,
Yet left it wound their souls too deep,
Its fury shall be broke.

4 Deal gently, Lord, with those
Whose faith and pious fear,
Whose hope and love, and ev'ry grace
Proclaim their hearts sincere.

5 Nor shall the tyrant's rage
Too long oppress the saints;
The God of Isr'el will support
His children lest they faint.

6 But if our slavish fear
Will choose the road to hell,
We must expect our portion there,
Where bolder sinners dwell.

PSALM 126, C. M.

1 WHEN God reveal'd his gracious name,
And chang'd my mournful state,
My rapture seem'd a pleasing dream,
The grace appear'd so great.

The world beheld the glorious change,
And did thy hand confeſs;
My tongue broke out in unknown ſtrains,
And ſung ſurpriſing grace.

"*Great is the work*, my neighbours cry'd,
And own'd the pow'r divine;
"*Great is the work*, my heart reply'd,
"*And be the glory thine.*"

The Lord can clear the darkeſt ſkies,
Can give us day for night;
Make drops of ſacred ſorrows riſe
To rivers of delight.

Let thoſe that ſow in ſadneſs wait
Till the fair harveſt come,
They ſhall confeſs their ſheaves are great,
And ſhout the bleſſings home.

Tho' ſeed lie bury'd in the duſt,
It ſha'nt deceive their hope;
The precious grain can ne'er be loſt,
For grace inſures the crop.

PSALM 127, L. M.

WE build with fruitleſs toil and coſt,
Unleſs the Lord the pile ſuſtain;
Unleſs the Lord the city keeps,
The watchman waketh, but in vain.

In vain we riſe before the dawn;
In vain we late to reſt repair;
Allow no reſpite to our toil,
And daily eat the bread of care.

Supplies of life, with eaſe to them,
The Lord to all his ſaints beſtows:
He crowns their labours with ſucceſs,
Their nights with peace and ſoft repoſe.

4 Children, thoſe comforts of our life,
Are preſents from the bounteous Lord;
He gives a num'rous race of heirs,
Of piety the ſweet reward.

5 As arrows in a giant's hand,
When marching forth, equipp'd for war;
Ev'n ſo the ſons of ſprightly youth
Their parents' hopeful ſafeguard are.

6 Happy the man, whoſe quivers are
Replete with thoſe prevailing arms!
He need not fear to meet his foe,
In ſtrifes of law, or war's alarms.

PSALM 128, C. M.

1 THE man is bleſs'd who fears the Lord,
Nor only worſhip pays,
But keeps his ſteps confin'd with care
To his appointed ways.

2 He ſhall upon the ſweet returns
Of his own labour feed;
Bleſs'd and content in ev'ry ſtate,
His works ſhall all ſucceed.

3 His wife, like a fair fertile vine,
Her lovely fruit ſhall bring!
His children, like young olive plants,
About his table ſpring.

4 Who fears the Lord ſhall proſper thus;
Him Sion's God ſhall bleſs;
And grant him all his days to ſee
Jeruſalem's ſucceſs.

5 He ſhall live on, till heirs from him
Deſcend with vaſt increaſe;
Much bleſs'd in his own proſp'rous ſtate,
And more in Iſr'el's peace.

PSALM 129, C. M.

FROM my youth up, may Isr'el say,
They oft have me assail'd;
Reduc'd me oft to heavy straits,
But never quite prevail'd.

They oft have plough'd my patient back
With furrows deep and long;
But our just God has broke their chains,
And rescu'd us from wrong.

Defeat, confusion, shameful rout,
Be still the doom of those,
Their righteous doom, who Sion hate,
And Sion's God oppose.

Like corn upon our houses tops,
Untimely let them fade,
Which too much heat, and want of root,
Has blasted in the blade.

Which in his arms no reaper takes,
But unregarded leaves;
Nor binder thinks it worth his pains
To fold it into sheaves.

No traveller that passes by
Vouchsafes a minute's stop,
To give it one kind look, or crave
Heav'n's blessing on the crop.

PSALM 130, S. M.

FROM lowest depths of woe
To God I sent my cry;
Lord, hear my supplicating voice
And graciously reply.

2 Should'ſt thou ſeverely judge,
Who can the trial bear?
But thou forgiv'ſt, leſt we deſpond,
And quite renounce thy fear.

3 My ſoul with patience waits
For thee, the living Lord;
My hopes are on thy promiſe built,
Thy never failing word.

4 My longing eyes look out
For thy enliv'ning ray,
More duly than the morning watch
To ſpy the dawning day.

5 Let Iſr'el truſt in God,
No bounds his mercy knows;
The plenteous ſource and ſpring from when
Eternal ſuccour flows.

6 Whoſe friendly ſtreams to us
Supplies in want convey;
A healing ſpring, a ſpring to cleanſe,
And wath our guilt away.

PSALM 131, C. M.

1 IS there ambition in my heart?
Search, gracious God, and ſee;
Or do I act a haughty part?
Lord, I appeal to thee.

2 I charge my thoughts, be humble ſtill,
And all my carriage mild;
Content, my father, with thy will,
And peaceful as a child.

3 The patient ſoul, the lowly mind,
Shall have a large reward:
Let ſaints in ſorrow lie reſign'd,
And truſt a faithful Lord.

PSALM 132, C. M.

LET David, Lord, a conſtant place
In thy remembrance find;
Let all the ſorrows he endur'd
Be ever in thy mind.

Remember what a ſolemn oath
To thee, his Lord, he ſwore;
How to the mighty God he vow'd,
Whom Jacob's ſons adore.

I will not go into my houſe,
Nor to my bed aſcend:
No ſoft repoſe ſhall cloſe my eyes,
Nor ſleep my eye-lids bend:

Till for the Lord's deſign'd abode
I mark the deſtin'd ground;
Till I a decent place of reſt
For Jacob's God have found.

Th' appointed place, with ſhouts of joy,
At Ephrata we found,
And made the woods and neighb'ring fields,
Our glad applauſe reſound.

O with due rev'rence let us then
To his abode repair;
And, proſtrate at his footſtool fall'n,
Pour out our humble pray'r.

PART II.

Ariſe, O King of grace, ariſe,
And enter to thy reſt:
Lo! thy church waits with longing eyes,
Thus to be own'd and bleſt.

8 Enter with all thy glorious train,
Thy ſpirit and thy word;
All that the ark did once contain,
Could no ſuch grace afford.

9 Cloath all thy miniſters with grace,
Let truth their tongues employ;
That in the Saviour's righteouſneſs
Thy ſaints may ſhout for joy.

10 Here, mighty God, accept our vows,
Here let thy praiſe be ſpread;
Bleſs the proviſions of thy houſe,
And fill thy poor with bread.

11 Here let the ſon of David reign,
Let God's anointed ſhine;
Juſtice and truth his court maintain,
With love and pow'r divine.

PART III.

12 Bleſs'd Sion does, in God's eſteem,
All other ſeats excel;
His place of everlaſting reſt,
Where he deſires to dwell.

13 Her ſtore, ſays he, I will increaſe,
Her poor with plenty bleſs;
Her ſaints ſhall ſhout for joy, her prieſts,
My ſaving health confeſs.

14 There David's pow'r ſhall long remain
In his eſtabliſh'd line,
And my anointed ſervant there
Shall with freſh luſtre ſhine.

15 The faces of his vanquiſh'd foes,
Confuſion ſhall o'erſpread;
Whilſt, with confirm'd ſucceſs, his crown
Shall flouriſh on his head.

PSALM 133, L. M.

HOW vaſt muſt their advantage be,
How very great their pleaſure prove?
Who live like brethren, and conſent,
In tender offices of love.

True love is like that precious oil,
Which, pour'd on Aaron's ſacred head,
Ran down his beard, and o'er his robes,
Its coſtly fragrant moiſture ſhed.

'Tis like refreſhing dew, which does
On Hermon's lofty top diſtil;
Or like the early drops, that fall
On ſacred Sion's fruitful hill.

For Sion is the choſen ſeat,
The ſeat where the Almighty King
The promis'd bleſſing has ordain'd,
And fixed life's eternal ſpring.

PSALM 134, L. M.

BLESS God, ye ſervants that attend
Upon the Lord's moſt ſolemn ſtate;
That in his temple, night by night,
With holy fear and rev'rence wait.

Within his houſe lift up your hands,
And ever bleſs his holy name;
From Sion bleſs thy Iſrael, Lord,
E'en thou, who heav'n and earth didſt frame.

PSALM 135, P. M.

PRAISE the Lord with one conſent,
Magnify his holy name;
Let the ſervants of the Lord
Still his worthy praiſe proclaim.

2 Praise him, ye that in his house,
Wait with never-ceasing care;
Praise him, ye that to his courts
With religious zeal repair.

3 This our truest int'rest is,
Joyful hymns of praise to sing;
With loud songs to bless his name,
Is a most delightful thing.

4 God his own peculiar choice
Doth the sons of Jacob make;
Israel's num'rous offspring too,
For his treasure he doth take.

5 That he's great, we often have
By our glad experience found;
We have seen, that he with pow'r,
Far above all gods, is crown'd.

PART II, L. M.

6 Great is the Lord, exalted high
Above all pow'rs and ev'ry throne;
Whate'er he please in earth and sea,
Or heav'n or hell, his hand hath done.

7 At his command the vapours rise,
The lightnings flash, the thunders roar;
He pours the rain, he brings the wind
And tempest from his airy store.

8 'Twas he those dreadful tokens sent,
O Egypt, thro' thy stubborn land;
When all thy first-born, beasts and men,
Fell dead by his avenging hand.

9 What mighty nations, mighty kings
He slew, and their whole country gave
To Isr'el, whom his hand redeem'd,
No more to be proud Pharaoh's slave

His pow'r the fame, the fame his grace,
That faves us from the hofts of hell,
And heav'n he gives us to poffefs,
Whence thofe apoftate angels fell.

PART III, C. M.

The Lord is good: and works unknown
Are his divine employ:
But ftill his faints are near his throne,
His treafure and his joy.

All pow'r that gods or kings have claim'd,
Is found with him alone;
But heathen gods fhould ne'er be nam'd
Where our Jehovah's known.

Which of the ftocks and ftones they truft,
Can give them fhow'rs of rain?
In vain they worfhip glitt'ring duft,
And pray to God in vain.

Their gods have tongues that fpeechlefs prove,
Such as their makers gave;
Their feet were never form'd to move,
Nor hands have pow'r to fave.

Blind are their eyes, their ears are deaf,
Nor hear when mortals pray;
Mortals that wait for their relief,
Are blind and deaf as they.

Ye fervants of the living God
Adore with faith and fear:
He makes the churches his abode,
And claims your honours there.

PSALM 136, P. M.

1 GIVE thanks to God moſt high,
The univerſal Lord;
The ſov'reign King of kings:
And be his grace ador'd.
His pow'r and grace
Are ſtill the ſame;
And let his name
Have endleſs praiſe.

2 How mighty is his hand!
What wonders hath he done!
He form'd the earth and ſeas,
And ſpread the heav'ns alone.
Thy mercy, Lord,
Shall ſtill endure;
And ever ſure
Abides thy word.

3 His wiſdom fram'd the ſun
To crown the day with light;
The moon and twinkling ſtars
To cheer the darkſome night.
His pow'r and grace
Are ſtill the ſame;
And let his name
Have endleſs praiſe.

4 He ſmote the firſt-born ſons,
The flow'r of Egypt, dead;
And thence his choſen tribes
With joy and glory led.
Thy mercy, Lord,
Shall ſtill endure;
And ever ſure
Abides thy word.

His pow'r and lifted rod
Cleft the Red Sea in two;
And for his people made
A wond'rous paſſage thro'.
His pow'r and grace
Are ſtill the ſame;
And let his name
Have endleſs praiſe.

5 But cruel Pharaoh there
With all his hoſt he drown'd,
And brought his Iſr'el ſafe
Thro' a long deſert ground.
Thy mercy, Lord,
Shall ſtill endure;
And ever ſure
Abides thy word.

7 The kings of Canaan fell
Beneath his dreadful hand;
While his own ſervants took
Poſſeſſion of their land.
His pow'r and grace
Are ſtill the ſame;
And let his name
Have endleſs praiſe.

8 He ſaw the nations lie,
All periſhing in ſin,
And pity'd the ſad ſtate
The ruin'd world was in.
Thy mercy, Lord,
Shall ſtill endure;
And ever ſure
Abides thy word.

9 He ſent his only Son,
To ſave us from our woe,

From ſatan, ſin and death,
And ev'ry hurtful foe.
His pow'r and grace
Are ſtill the ſame;
And let his name
Have endleſs praiſe.

10 Give thanks aloud to God,
To God the heav'nly king;
And let the ſpacious earth
His works and glories ſing.
Thy mercy, Lord,
Shall ſtill endure;
And ever ſure
Abides thy word.

PSALM 137, P. M.

1 ALONG the banks where Babel's current flows,
Our captive bands in deep deſpondence ſtray'd,
While Zion's fall in ſad remembrance roſe,
Her friends, her children mingled with the dead.

2 The tuneleſs harp, that once with joy we ſtrung,
When praiſe employ'd, and mirth inſpir'd the lay,
In mournful ſilence on the willows hung;
And growing grief prolong'd the tedious day.

3 The barb'rous tyrants, to increaſe the woe,
With taunting ſmiles a ſong of Sion claim;
Bid ſacred praiſe in ſtrains melodious flow,
While they blaſpheme the great Jehovah's name.

4 But how, in heathen chains and lands unknown,
Shall Iſrael's ſons a ſong of Zion raiſe?
O hapleſs Salem, God's terreſtrial throne,
Thou land of glory, ſacred mount of praiſe!

5 If e'er my mem'ry lose thy lovely name,
If my cold heart neglect my kindred race,
Let dire destruction seize this guilty frame;
My hand shall perish and my voice shall cease.

6 Yet shall the Lord, who hears when Zion calls,
O'er take her foes with terror and dismay,
His arm avenge her desolated walls,
And raise her children to eternal day.

PSALM 138, L. M.

1 WITH my whole heart, my God and King
Thy worthy praise I will proclaim;
Before the gods with joy I'll sing,
And ever bless thy holy name.

2 I'll worship at thy sacred seat,
And, with thy love divine inspir'd,
The praises of thy truth repeat,
Thy truth through all thy works admir'd.

3 Thou graciously inclin'st thine ear,
When I to thee address'd my cry;
And when my soul was press'd with fear,
Did'st inward strength to me supply.

4 Therefore shall ev'ry earthly prince,
Thy name with constant praise pursue;
When thy bless'd word shall them convince
That all thy works are just and true.

PART II.

5 The God of heav'n maintains his state,
Frowns on the proud, and scorns the great;
But from his throne descends to bless
The humble souls that trust his grace.

6 Amidst a thousand snares I stand,
Upheld and guarded by thy hand;
Thy words my fainting soul revive,
And keep my dying faith alive.

7 Grace will complete what grace begins,
To save from sorrows or from sins;
The work that wisdom undertakes,
Eternal mercy ne'er forsakes.

PSALM 139, L. M.

1 THOU, Lord, by strictest search hast known
My rising up and lying down;
My secret thoughts are known to thee,
Known long before conceiv'd by me.

2 Thine eye my bed and path surveys,
My public haunts and private ways;
Thou know'st what 'tis my lips would vent;
My yet unutter'd words intent.

3 Surrounded by thy pow'r I stand,
On ev'ry side I feel thy hand,
O skill, for human reach too high!
Too dazzling bright for mortal eye!

4 O could I so perfidious be,
To think of once deserting thee!
Where, Lord, could I thy influence shun?
Or whither from thy presence run?

5 If up to heav'n I take my flight,
'Tis there thou dwell'st enthron'd in light;
If down to hell's infernal plains,
'Tis there almighty vengeance reigns.

6 If I the morning's wings could gain,
And fly beyond the western main,
Thy swifter hand would first arrive,
And there arrest thy fugitive.

7 Or should I try to shun thy sight
Beneath the sable wings of night;
One glance from thee, one piercing ray,
Would kindle darkness into day.

8 The vail of night is no disguise,
No screen from thy all-searching eyes;
Through midnight shades thou find'st thy way,
As in the blazing noon of day.

9 Thou know'st the texture of my heart,
My reins and ev'ry vital part:
Each single thread in nature's loom
By thee was cover'd in the womb.

10 I'll praise thee, from whose hands I came
A work of such a curious frame;
The wonders thou in me hast shown,
My soul with grateful joy must own.

11 Thine eyes my substance did survey,
While yet a lifeless mass it lay,
In secret; how exactly wrought,
Ere from its dark enclosure brought.

12 Thou didst the shapeless embryo see,
Its parts were register'd by thee:
Thou saw'st the daily growth they took,
Form'd by the model of thy book.

13 Let me acknowledge too, O God,
That, since this maze of life I trod;
Thy thoughts of love to me surmount
The pow'r of numbers to recount.

14 Far sooner could I reckon o'er
The sands upon the ocean shore:
Each morn, reviving what I've done,
I find th' account but new begun.

15 The wicked thou shalt slay, O God:
Depart from me, ye men of blood,

Whose tongues, heav'n's majesty profane,
And take th' Almighty's name in vain.

16 Lord, hate not I their impious crew,
Who thee with enmity pursue?
And does not grief my heart oppress,
When reprobates thy laws transgress?

17 Who practise enmity to thee,
Shall utmost hatred have from me;
Such men I utterly detest,
As if they were my foes profest.

18 Search, try, O God, my thoughts and heart,
If mischief lurks in any part;
Correct me where I go astray,
And guide me in thy perfect way.

PSALM 140, L. M.

1 PRESERVE me, Lord, from crafty foes,
Of base and treacherous intent;
And from the sons of violence,
On strife and open mischief bent.

2 Their sland'ring tongue the serpent's sting,
Though keen, in sharpness does exceed;
Between their lips the gall of asps,
And adder's mortal venom breed.

3 Preserve me, Lord, from wicked hands,
Nor leave my helpless soul forlorn,
A prey to sons of violence,
Who have my utter ruin sworn.

4 The proud for me have laid their snare,
And spread abroad their wily net;
With traps and gins, where e'er I move
I find my dang'rous steps beset.

But thus, environ'd with diſtreſs,
Thou art my only God, I ſaid:
LORD hear my ſupplicating voice,
That calls aloud to thee for aid.

O LORD, the GOD, whoſe ſaving ſtrength,
Kind ſuccour did to me convey;
And cover'd my adventrous head,
In the fierce battle's doubtful day.

Permit not their unjuſt deſigns,
To anſwer their baſe heart's deſire;
Leſt they, encourag'd by ſucceſs,
Should yet to bolder crimes aſpire.

Firſt ſhall their chiefs the ſad effects
Of their unjuſt oppreſſion mourn;
The blaſt of their unvenom'd breath,
Thou wilt upon themſelves return.

They too, who kindled firſt the flame,
Shall firſt it's ſacrifice become;
The pit which they deſign'd for me,
Shall be their own untimely tomb.

Though ſland'rers breath may raiſe a ſtorm,
That fleeting breath will quick decay;
Their rage does but the torrent ſwell,
That bears themſelves by force away.

GOD will aſſert the poor man's cauſe,
And ſpeedy help and ſuccour give;
The juſt ſhall celebrate his praiſe,
And in his preſence ever live.

PSALM 141, L. M.

MY God, accept my early vows,
Like morning incenſe in thine houſe,
And let my nightly worſhip riſe
Sweet as the ev'ning ſacrifice.

2 Watch o'er my lips, and guard them, Lord,
From ev'ry rash and heedless word;
Nor let my feet incline to tread
The guilty path where sinners lead.

3 Oh may the righteous, when I stray,
Smite and reprove my wand'ring way?
Their gentle words like ointment shed,
Shall never bruise, but cheer my head.

4 When I behold them prest with grief,
I'll cry to heav'n for their relief;
And by my warm petitions prove
How much I prize their faithful love.

PART II, C. M.

5 Around the yawning graves our bones
In scatter'd ruins lie,
As thick as from the hewer's axe
The sever'd splinters fly.

6 But, Lord, to thee I still direct
My supplicating eyes;
O leave not destitute my soul,
Whose trust on thee relies.

7 Do thou preserve me from the snares
That wicked hands have laid;
Let them in their own nets be caught,
While my escape is made.

PSALM 142, S. M.

1 TO God, with mournful voice,
In deep distress I pray'd;
Made him the umpire of my cause,
My wrongs before him laid.

2 Thou didst my steps direct,
When my griev'd soul despair'd;

For, where I thought to walk secure,
They had their traps prepar'd

3 I look'd but found no friend
To own me in distress;
All refuge fail'd, no man vouchsaf'd
His pity or redress.

4 To God at last I pray'd:
Thou, Lord, my refuge art;
My portion in the land of life,
Till life itself depart.

5 Reduc'd to greatest straits,
To thee I make my moan;
O save me from oppressing foes,
For me too pow'rful grown.

6 That I may praise thy name,
My soul from prison bring;
Whilst of thy kind regard to me
Assembled saints shall sing.

PSALM 143, L. M.

1 MY righteous judge, my gracious God,
Hear when I spread my hands abroad,
And cry for succour from thy throne,
O make thy truth and mercy known.

2 Let judgment not against me pass;
Behold thy servant pleads thy grace:
Shou'd justice call us to thy bar,
No man alive is guiltless there.

3 Look down in pity, Lord, and see,
The mighty woes that burthen me;
Down to the dust my life is brought,
Like one long bury'd and forgot.

4 I dwell in darkness and unseen,
My heart is desolate within;

My thoughts in muſing ſilence trace
The ancient wonders of thy grace.

5 Thence I derive a glimpſe of hope
To bear my ſinking ſpirits up;
I ſtretch my hands to God again,
And thirſt like parched lands for rain.

6 For thee I thirſt, I pray, I mourn;
When will thy ſmiling face return?
Shall all my joys on earth remove,
And God for ever hide his love?

7 My God, thy long delay to ſave,
Will ſink thy priſ'ner to the grave;
My heart grows faint, and dim mine eye;
Make haſte to help before I die.

8 The night is witneſs to my tears,
Diſtreſſing pains, diſtreſſing fears;
Oh might I hear thy mourning voice,
How would my weary'd powers rejoice!

9 In thee I truſt to thee I ſigh,
And lift my weary ſoul on high:
For thee ſit waiting all the day,
And wear the tireſome hours away.

10 Break off my fetters, Lord and ſhow,
The path in which my feet ſhould go;
If ſnares and foes beſet the road,
I flee to hide me near my God.

11 Teach me to do thy holy will,
And lead me to thy heav'nly hill:
Let the good ſpirit of thy love
Conduct me to thy courts above.

12 Then ſhall my ſoul no more complain,
The tempter then ſhall rage in vain;
And ſuch, that was my foe before,
Shall never vex my ſpirit more.

PSALM 144, L. M.

FOR ever bleſs'd be God the Lord,
Who does his needful aid impart;
At once both ſtrength and ſkill affords
To wield my arms with warlike art.

His goodneſs is my fort and tow'r,
My ſtrong deliv'rance and my ſhield;
In him I truſt, whoſe matchleſs pow'r
Makes to my ſway fierce nations yield.

Lord, what's in man that thou ſhould'ſt love
Such tender care of him to take?
What in his offspring could thee move
Such great account of him to make?

The life of man does quickly fade,
His thoughts but empty are and vain;
His days are like a flying ſhade,
Of whoſe ſhort ſtay no ſigns remain.

PART II, L. M.

In ſolemn ſtate, O God, deſcend,
Whilſt heav'n its lofty head inclines;
The ſmoking hills aſunder rend,
Of thy approach the awful ſigns.

Diſcharge thy dreadful lightning round,
And make our ſcatter'd foes retreat;
Them with thy pointed arrows wound,
And their deſtruction ſoon complete.

Do thou, O Lord, from heav'n engage
Thy boundleſs pow'r our foes to quell;
And ſnatch us from the ſtormy rage
Of threatning waves that proudly ſwell.

Fight thou againſt our foreign foes,
Who utter ſpeeches falſe and vain:

Who, though in solemn leagues they close,
Their sworn engagements ne'er maintain.

9 So we to thee, O King of kings,
In new-made hymns our voice will raise,
And instruments of various strings,
Shall help us thus to sing thy praise.

10 "God to our rulers aid affords,
"To them his sure salvation sends;
"'Tis he that, from the murd'ring sword,
"His faithful servants still defends."

11 Fight thou against our foreign foes,
Who utter speeches false and vain;
Who, though in solemn leagues they close,
Their sworn engagements ne'er maintain.

PART III, L. M.

12 Happy the city, where their sons
Like pillars round a palace set,
And daughters bright as polish'd stones
Give strength and beauty to the state.

13 Happy the land in culture dress'd,
Whose flocks and corn have large increase;
Where men securely work or rest,
Nor sons of plunder break their peace.

14 Happy the nation thus endow'd,
But more divinely blest are those
On whom the all-sufficient God
Himself with all his grace bestows.

PSALM 145, L. M.

1 MY God, my king, thy various praise
Shall fill the remnant of my days;
Thy grace employ my humble tongue,
Till death and glory raise the song.

2 The wings of ev'ry hour shall bear
Some thankful tribute to thine ear;

And ev'ry setting sun shall see
New works of duty done for thee.

Thy truth and justice I'll proclaim;
Thy bounty flows an endless stream;
Thy mercy swift, thine anger slow,
But dreadful to the stubborn foe.

Thy works with sov'reign glory shine,
And speak thy majesty divine:
Let ev'ry realm with joy proclaim
The sound and honour of thy name.

Let distant times and nations raise
The long succession of thy praise;
And unborn ages make my song
The joy and triumph of their tongue.

But who can speak thy wond'rous deeds,
Thy greatness all our thoughts exceeds;
Vast and unsearchable thy ways!
Vast and immortal be thy praise.

PART II, C. M.

Sweet is the mem'ry of thy grace,
My God, my heav'nly King;
Let age to age thy righteousness
In sounds of glory sing.

God reigns on high, but ne'er confines
His goodness to the skies;
Through the whole earth his bounty shines,
And ev'ry want supplies.

With longing eyes thy creatures wait
On thee for daily food,
Thy lib'ral hand provides their meat,
And fills their mouths with good.

How kind are thy compassions, Lord!
How slow thine anger moves!

But soon he sends his pard'ning word
To cheer the souls he loves.

11 Creatures with all their endless race
Thy pow'r and praise proclaim;
But saints that taste thy richer grace
Delight to bless thy name.

PART III.

12 Let ev'ry tongue thy goodness speak,
Thou lov'reign Lord of all,
Thy strength'ning hands uphold the weak
And raise the poor that fall.

13 When sorrow bows the spirit down,
Or virtue lies distrest
Beneath some proud oppressor's frown,
Thou giv'st the mourners rest.

14 The Lord supports our sinking days,
And guides our giddy youth:
Holy and just are all his ways,
And all his words are truth.

15 He knows the pain his servants feel,
He hears his children cry;
And their best wishes to fulfil,
His grace is ever nigh.

16 His mercy never shall remove
From men of heart sincere;
He saves the souls, whose humble love
Is join'd with holy fear.

17 His stubborn foes, his sword shall slay,
And pierce their hearts with pain;
But none that serve the Lord shall say,
"They fought his aid in vain."

18 My lips shall dwell upon his praise,
And spread his fame abroad;
Let all the sons of Adam raise
The honours of their God.

PSALM 146, L. M.

1 PRAISE ye the Lord, my heart shall join
In work so pleasant, so divine;
Now while the flesh is mine abode,
And when my soul ascends to God.

2 Praise shall employ my noblest pow'rs,
While immortality endures;
My days of praise shall ne'er be past,
While life, and thought, and being last.

3 Why should I make a man my trust?
Princes must die and turn to dust;
Their breath departs, their pomp and pow'r,
And thoughts, all vanish in an hour.

4 Happy the man, whose hopes rely
On Israel's God: He made the sky,
And earth, and seas, with all their train,
And none shall find his promise vain.

5 His truth for ever stands secure;
He saves th' oppress, he feeds the poor;
He sends the lab'ring conscience peace,
And grants the pris'ners sweet release.

6 The Lord to light restores the blind;
The Lord supports the sinking mind;
He helps the stranger in distress,
The widow and the fatherless.

7 He loves the saints, he knows them well;
But turns the wicked down to hell:
Thy God, O Zion, ever reigns;
Praise him in everlasting strains.

PSALM 147, L. M.

1 PRAISE ye the Lord; 'tis good to raiſe
Our hearts and voices in his praiſe;
His nature and his works invite
To make this duty our delight.

2 The Lord builds up Jeruſalem,
And gathers nations to his name:
His mercy melts the ſtubborn ſoul,
And makes the broken ſpirit whole.

3 He form'd the ſtars, thoſe heav'nly flames,
He counts their numbers, calls their names;
His ſov'reign wiſdom knows no bound,
A deep where all our thoughts are drown'd.

4 Great is the Lord, and great his might;
And all his glories infinite:
He crowns the meek, rewards the juſt,
And treads the wicked to the duſt.

PART II.

5 Let Zion praiſe the mighty God,
And make his honours known abroad;
For ſweet the joy, our ſongs to raiſe,
And glorious is the work of praiſe.

6 Our children live ſecure and bleſt;
Our ſhores have peace, our cities reſt:
He feeds our ſons with fineſt wheat,
And adds his bleſſing to their meat.

7 The changing ſeaſons he ordains,
The early and the latter rains;
His flakes of ſnow like wool he ſends,
And thus the ſpringing corn defends.

8 With hoary froſt he ſtrews the ground;
His hail deſcends with dreadful ſound:
His icy bands the rivers hold,
And terror arms his wintry cold.

He bids the warmer breezes blow,
The ice diſſolves, the waters flow:
But he hath nobler works and ways
To call his people to his praiſe.

Thro' all our realm his laws are ſhown;
His goſpel thro' the nation known;
He hath not thus reveal'd his word
To ev'ry land: Praiſe ye the Lord.

PSALM 148, L. M.

LOUD hallelujahs to the Lord,
From diſtant worlds where creatures dwell:
Let heav'n begin the ſolemn word,
And ſound it dreadful down to hell.

The Lord, how abſolute he reigns,
Let ev'ry angel bend the knee;
Sing of his love in heav'nly ſtrains,
And ſpeak how fierce his terrors be.

High on a throne his glories dwell,
An awful throne of ſhining bliſs:
Fly thro' the world, O ſun, and tell,
How dark thy beams compar'd to his.

Awake ye tempeſts, and his fame
In ſounds of dreadful praiſe declare;
Let the ſweet whiſper of his name
Fill ev'ry gentler breeze of air.

Let clouds, and winds, and waves agree
To join their praiſe with blazing fire;
Let the firm earth and rolling ſea,
In this eternal ſong conſpire.

Ye flow'ry plains proclaim his ſkill;
Ye vallies ſink before his eye;
And let his praiſe from ev'ry hill
Riſe tuneful to the neighb'ring ſky.

7 Ye ſtubborn oaks, and ſtately pines,
Bend your high branches and adore:
Praiſe him, ye beaſts, in diff'rent ſtrains;
The lamb muſt bleat, the lion roar

8 Ye birds, his praiſe muſt be your theme,
Who form'd to ſong your tuneful voice;
While the dumb fiſh that cut the ſtream
In his protecting care rejoice.

PART II, P. M.

9 Ye kings and judges fear,
The Lord the ſov'reign king;
And while you rule us here,
His heav'nly honours ſing:
Nor let the dream
Of pow'r and ſtate,
Make you forget
His pow'r ſupreme.

10 Virgins and youths engage
To ſound his praiſe divine,
While infancy and age
Their feeble voices join:
Wide as he reigns,
His name be ſung
By ev'ry tongue,
In endleſs ſtrains.

11 Let all the nations fear
The God that rules above;
He brings his people near,
And makes them taſte his love:
While earth and ſky
Attempt his praiſe,
His ſaints ſhall raiſe
His honours high.

PSALM 149, P. M.

1 O PRAISE ye the Lord,
Prepare your glad voice,
His praise in the great
Assembly to sing.
In our great Creator
Let Israel rejoice,
And children of Sion
Be glad in their King.

2 Let them his great name
Extol in the dance;
With timbral and harp
His praises express:
Who always takes pleasure
His saints to advance,
And with his salvation
The humble to bless.

3 With glory adorn'd,
His people shall sing,
To God, who their beds
With safety does shield:
Their mouths fill'd with praises
Of him their great King;
Whilst a two-edged sword
Their right hand shall wield.

4 Just vengeance to take,
For injuries past:
To punish those lands
For ruin design'd.
With chains, as their captives,
To tie their king fast;
With fetters of iron
Their nobles to bind.

5 Thus shall they make good,
When them they destroy,

The dreadful decree
Which God does proclaim:
Such honour and triumph
His saints shall enjoy;
O therefore for ever
Exalt his great name.

PSALM 150, L. M.

1 PRAISE ye the Lord, all nature join
In work and worship so divine;
Let heaven and earth unite and raise
High hallelujahs to his praise.

2 While realms of joy, and worlds around,
Their hallelujahs loud resound;
Let saints below and saints above,
Exulting sing redeeming love.

3 High hallelujah's well become,
Vile prodigals returned home;
His mighty acts, his wond'rous grace
Demand our highest songs of praise.

4 As instruments well tun'd and strung,
We'll praise the Lord with heart and tongue;
While life remains we'll loud proclaim
High hallelujahs to his name.

5 Beyond the grave in nobler strains,
When freed from sorrow, sin and pains,
Eternally the church will raise
High hallelujahs to his praise.

END OF THE PSALMS.

HYMNS

AND

SPIRITUAL SONGS.

Hymn 1 *to* 52, *are suited to the Heidelbergh Catechism.*

HYMN 1, C. M. *Our only Comfort.*

1 SUBSTANTIAL comfort will not grow
In nature's barren soil;
All we can boast till Christ we know,
Is vanity and toil.

2 But where the Lord has planted grace,
And made his glories known;
There fruits of heav'nly joy and peace
Are found, and there alone.

3 A bleeding Saviour seen by faith,
A sense of pard'ning love;
A hope that triumphs over death,
Give joys like those above.

4 To take a glimpse within the vail,
To know that God is mine;
Are springs of joy that never fail,
Unspeakable! divine!

5 These are the joys which satisfy,
And sanctify the mind;
Which makes the spirit mount on high,
And leave the world behind.

6 No more, believers, mourn your lot,
But if you are the Lord's;
Resign to them that know him not,
Such joys as earth affords.

HYMN 2, C. M. *Conviction of Sin and Misery by the law.*

1 VAIN are the hopes the sons of men,
On their own works have built;
Their hearts by nature are unclean,
And all their actions guilt.

2 Let Jew and Gentile stop their mouths,
Without a murm'ring word,
And the whole race of Adam stand
Guilty before the Lord.

3 In vain we ask God's righteous law
To justify us now,
Since to convince, and to condemn,
Is all the law can do.

4 Jesus, how glorious is thy grace,
When in thy name we trust!
Our faith receives a righteousness
That makes the sinner just.

HYMN 3, C. M. *Original Sin.*

1 OUR nat'ral and our fed'ral head
In Paradise was plac'd,
In his Creator's image made
With strength and wisdom grac'd.

2 Bless'd with the joys of innocence,
Firm and secure he stood,
Till he debas'd his soul to sense,
And ate th' unlawful food.

3 Now back with humble shame we look
On our original;
How is our nature dash'd and broke
In our first father's fall!

4 To all that's good, averse, and blind,
But prone to all that's ill;

What dreadful darkneſs vails our mind!
How obſtinate our will!

5 Conceiv'd in ſin (O wretched ſtate!)
Before we draw our breath,
The firſt young pulſe begins to beat
Depravity and death.

6 Wild and unwholeſome as the root,
Will all the branches be;
How can we hope for living fruit
From ſuch a deadly tree?

7 What mortal pow'r from things unclean
Can pure productions bring?
Who can command a vital ſtream
From an infected ſpring?

8 Yet, mighty God, thy wond'rous love
Can make our nature clean,
While Chriſt and grace prevail above,
The tempter, death and ſin.

9 The ſecond Adam can reſtore
The ruins of the firſt;
Hoſanna to that ſov'reign pow'r
That new-creates our duſt!

PART II, P. M. *We muſt be Born again.*

10 Hear the terms that never vary,
"To repent and to believe;"
Both of theſe are neceſſary,
Both from Jeſus we receive.
O then ſinner duly ponder
Theſe, in thine impartial mind:
And ne'er think to put aſunder
What the Lord has wiſely join'd.

11 No high words of ready talkers,
No mere doctrine will ſuffice,

Broken hearts and humble walkers,
Theſe are dear in Jeſu's eyes.
Tinkling ſounds of diſputation,
Naked knowledge all are vain,
Ev'ry ſoul that gains ſalvation
Muſt, and ſhall BE BORN AGAIN.

HYMN 4, L. M. *The Juſtice of God.*

1 ETERNAL King! the greateſt, beſt,
For ever glorious, ever bleſt;
The great I AM, Jehovah, Lord,
By ſeraphim and ſaint ador'd.

2 Exalted in perfections bright,
Too dazzling far for mortal ſight,
Thou reign'ſt ſupreme o'er thoſe who dwell
In heav'n above, on earth, or hell.

3 Thy creatures all on thee depend
Their beings author, and their end;
The God who made, upholds them ſtill,
And rules them by his ſov'reign will.

4 Tho' cloath'd with majeſty and might,
The judge of all the world does right,
In equal balance holds the ſcale
Where truth and equity prevail.

5 Juſtice, the firm foundation lays,
Of all thy laws, thy works, and ways;
Obedient ſouls will ever find
A God that's faithful, loving, kind.

6 But he who ſins, muſt die accurs'd,
A God all mercy is unjuſt;
Curs'd is the man who dares withdraw
Obedience from thy holy law.

7 Where then great God, or how ſhall we
Approach thy dreadful majeſty!

Thy sacred law we oft have broke,
And stand obnoxious to thy stroke.

8 But O thou holy, just, and true!
Tho' justice must have all its due,
Thou can'st be just, yet justify,
The soul that doth on Christ rely.

9 O boundless wisdom, love, and pow'r!
Thy matchless mercy we adore,
That found out this amazing plan
To save thy ruin'd creature man.

0 We plead the suff'rings of thy Son,
We plead his righteousness alone;
He bore the curse, whence thou art just
In pard'ning those who were accurs'd.

HYMN 5, L. M.

A Saviour is necessary.

1 ENSLAV'D by sin and bound in chains
Beneath its dreadful tyrant sway,
And doom'd to everlasting pains,
We wretched guilty captives lay.

2 Nor can our arm procure our peace;
Nor will the world's collected store
Suffice to purchase our release;
A thousand worlds were all too poor.

3 A Saviour, man, and mighty God,
A glorious ransom must procure;
Justice divine demands his blood,
And nothing less can life insure.

4 Jesus the man, the mighty God,
This all-sufficient ransom paid:
The Mediator's precious blood
For wretched sinners has been shed.

5 Jesus the sacrifice became,
To relieve guilty souls from hell;
The spotless, bleeding, dying Lamb,
Beneath avenging justice fell.

6 Amazing justice! love divine!
O may our grateful hearts adore
The matchless grace, nor yield to sin,
Nor wear its cruel fetters more!

HYMN 6, L. M. *Emmanuel*

1 MY song shall bless the Lord of all!
My praise shall climb to his abode
Thee, Saviour, by that name I call,
The great supreme, the mighty God.

2 As much, when in the manger laid,
Almighty Ruler of the sky;
As when the six days work he made,
Fill'd all the morning-stars with joy.

3 Of all the crowns Jehovah bears,
Salvation is his dearest claim;
That gracious sound well pleas'd he hears,
And owns, Emmanuel for his name.

4 As man, he pities my complaint;
His pow'r and truth are all divine;
As God supreme, he cannot faint,
Salvation's sure, and will be mine.

PART II. *The Messiah is come.*

5 Messiah's come—with joy behold
The days by prophets long foretold:
Judah, thy royal sceptre's broke,
And time still proves what Jacob spoke.

6 Daniel, thy weeks are all expir'd,
The time prophetic seals requir'd:

Cut off for sins, but not his own,
Thy prince Messiah did atone.

Thy famous temple, Solomon,
Is by the latter far out-shone:
It wanted not thy glitt'ring store,
Messiah's presence grac'd it more.

We see the prophecies fulfill'd
In Jesus that most wond'rous child:
His birth, his life, his death combine
To prove his character divine.

Jesus, thy gospel firmly stands
A blessing to these favour'd lands:
No infidel shall be our dread,
Since thou art risen from the dead.

HYMN 7, S. M. *All men are not saved.*

DESTRUCTION's dangerous road
What multitudes pursue!
While that which leads the soul to God,
Is known or sought by few.

Believers enter in
By Christ, the living door;
But they who will not leave their sin,
Must perish evermore.

If self must be deny'd,
And sin forsaken quite;
They rather choose the way that's wide,
And strive to think it right.

Encompass'd by a throng,
On numbers they depend;
They think so many can't be wrong
And miss a happy end.

5 But numbers are no mark
That men will right be found;
A few were sav'd in Noah's ark
For many millions drown'd.

6 Obey the gospel call,
And enter while you may;
The flock of Christ remains still small
And none are safe but they.

7 Lord open sinners' eyes,
Their awful state to see;
And make them, ere the storm arise,
To thee for safety flee.

PART II. *Faith.*

8 Faith!—'tis a precious grace,
Where'er it is bestow'd!
It boasts of a celestial birth,
And is the gift of God!

9 Jesus it owns a King,
An all-atoning Priest,
It claims no merit of its own,
But finds it all in Christ.

10 To him it leads the soul,
When fill'd with deep distress;
Appropriates his precious blood,
And trusts his righteousness.

11 Since 'tis thy work alone,
And that divinely free;
Lord, send the spirit of thy Son
To work this faith in me.

PART III, C. M. *The Creed.*

2 In God the Father I believe,
Who heav'n and earth did frame,
By his almighty word; his praiſe
And glory to proclaim.

3 With firmeſt confidence my ſoul
Depends on him alone;
For he my God and Father is,
Through Jeſus Chriſt his Son.

4 His holy Providence upholds,
And rules ſupreme o'er all;
I therefore will rejoice in him,
Whatever doth befal.

5 I do believe in Jeſus Chriſt,
His only Son, our Lord,
Begotten from eternity,
The everlaſting word.

6 Who was conceived by the pow'r
Of God the Holy Ghoſt;
And of the virgin Mary born,
To ſave that which was loſt.

7 He under *Pilate's* tyranny,
To ſhame and death was doom'd;
Was crucifi'd to prove his death,
He alſo was entomb'd.

8 The wrath of an offended God
On him, our ſurety, fell:
In ſoul diſtreſs, he, as it were,
Deſcended into hell.

9 He roſe the third day from the grave,
A mighty conqueror,
O'er ſin, death, hell, and all his foes,
And lives for evermore.

20 He into heav'n, moſt glorioufly,
In triumph did aſcend;
To plead our cauſe; his church to bleſs,
He ſits at God's right hand:

21 From whence he ſhall appear again,
In ſplendid majeſty,
To judge the world in righteouſneſs,
His ſaints to glorify.

22 I in the Holy Ghoſt believe,
A perſon real, and one
In eſſence, pow'r, eternity,
With Father and with Son.

23 An holy cath'lic church I own,
The heirs of heav'n deſign'd;
By union one to Chriſt their head,
And one another join'd.

24 Redemption, through the blood of Chriſt,
I heartily embrace;
Ev'n the forgiveneſs of my ſins,
The gift of ſov'reign grace.

25 The reſurrection of the dead,
Sincerely I maintain;
My ſoul and body glorifi'd,
With Chriſt ſhall live and reign.

26 The hopes of everlaſting life,
My fainting ſoul ſuſtain;
Let God for ever be ador'd,
Let all men ſay, *Amen!*

27 To Father, Son and Holy Ghoſt,
The God whom we adore,
Be glory, as it was, is now,
And ſhall be evermore,

HYMN 8, L. M. *The Trinity.*

1 TO comprehend the Three in One
Is more than higheſt angels can;
Or what the Trinity has done
From death and hell to ranſom man.

2 But all believers this may boaſt
(A truth from nature never learn'd)
That Father, Son, and Holy Ghoſt,
To ſave their ſouls are all concern'd.

3 The Father's love in this we find;
He made his Son our ſacrifice.
The Son in love his life reſign'd.
The Holy Ghoſt this blood applies.

4 Thus we the Trinity can praiſe
One only God, thro' Chriſt our King;
Our grateful hearts and voices raiſe
In faith and love; while thus we ſing;

5 Glory to God the Father be;
Becauſe he ſent his Son to die:
Glory to God the Son; that he
Did with ſuch willingneſs comply.

6 Glory to God the Holy Ghoſt,
Who to our hearts this love reveals:
Thus God three-one to ſinners loſt
Salvation *ſends, procures*, and *ſeals*.

HYMN 9, L. M. *God the Father Almighty Creator.*

1 ALMIGHTY God we praiſe, and own,
Thee our Creator, King alone;
All things were made to honour thee
O Father of eternity.

2 To thee all angels loudly cry,
The heav'ns and all the pow'rs on high,

Cherubs and ſeraphims proclaim,
And cry, thrice holy to thy name.

3 Lord God of hoſts thy preſence bright
Fills heav'n and earth with beauteous light;
Th' apoſtles happy company,
And ancient prophets all praiſe thee.

4 The crowned martyrs noble hoſt,
The holy church in every coaſt,
Their Maker for their Father own,
Now reconcil'd in Chriſt his Son.

HYMN 10, C. M. *Providence.*

1 GOD moves in a myſterious way,
His wonders to perform;
He plants his footſteps in the ſea,
And rides upon the ſtorm.

2 Deep in unfathomable mines
Of never-failing ſkill,
He treaſures up his bright deſigns,
And works his ſov'reign will.

3 Ye fearful ſaints, freſh courage take,
The clouds ye ſo much dread
Are big with mercy, and ſhall break
In bleſſings on your head.

4 Judge not the Lord by feeble ſenſe,
But truſt him for his grace;
Behind a frowning Providence,
He hides a ſmiling face.

5 His purpoſes will ripen faſt,
Unfolding every hour;
The bud may have a bitter taſte,
But ſweet will be the flower.

6 Blind unbelief is ſure to err,
And ſcan his work in vain;

God is his own interpreter,
And he will make it plain.

PART II, P. M. *The Lord will provide.*

7 Tho' troubles assail,
And dangers affright,
Tho' friends should all fail,
And foes all unite:
Yet one thing secures us,
Whatever betide,
The scriptures assure us,
The Lord will provide.

8 The birds without barn
Or storehouse, are fed;
From them let us learn
To trust for our bread:
His saints what is fitting,
Shall ne'er be deny'd
So long as 'tis written,
The Lord will provide.

9 We may, like the ships,
By tempests be tost
On perilous deeps,
But cannot be lost:
Tho' satan enrages,
The wind and the tide,
The promise engages,
The Lord will provide.

10 His call we obey,
Like Abra'am of old,
Not knowing our way,
But faith makes us bold;
For tho' we are strangers
We have a good guide,
And trust in all dangers,
The Lord will provide.

11 When ſatan appears,
To ſtop up our path,
And fill us with fears,
We triumph by faith;
He cannot take from us,
Tho' oft he has try'd,
This heart-cheering promiſe,
The Lord will provide.

12 He tells us we're weak,
Our hope is in vain,
The good that we ſeek
We ne'er ſhall obtain;
But when ſuch ſuggeſtions
Our ſpirits have ply'd,
This anſwers all queſtions,
The Lord will provide.

13 No ſtrength of our own,
Or goodneſs we claim,
Yet ſince we have known
The Saviour's great name;
In this our ſtrong tower
For ſafety we hide,
The Lord is our power,
The Lord will provide.

14 When life ſinks apace,
And death is in view,
This word of his grace
Shall comfort us thro':
No fearing or doubting
With Chriſt on our ſide,
We hope to die ſhouting,
The Lord will provide.

HYMN II, C. M. *The Name of Jesus.*

1 I'M not asham'd to own my Lord,
Or to defend his cause,
Maintain the honour of his word,
The glory of his cross.

2 Jesus, my God! I know his name;
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost.

3 Firm as his throne his promise stands,
And he can well secure
What I've committed to his hands,
Till the decisive hour.

4 Then will he own my worthless name
Before his Father's face,
And in the new Jerusalem
Appoint my soul a place.

PART II, L. M. *Jesus the only Saviour.*

5 Jesus, the spring of joys divine,
Whence all our hopes and comforts flow:
Jesus, no other name but thine
Can save us from eternal woe.

6 In vain would boasting reason find
The way to happiness and God;
Her weak directions leave the mind
Bewilder'd in a dubious road.

7 No other name will heav'n approve;
Thou art the true, the living way,
(Ordain'd by everlasting love)
To the bright realms of endless day.

8 Safe lead us thro' this world of night,
And bring us to the blissful plains,

The regions of unclouded light,
Where perfect joy for ever reigns.

HYMN 12, C. M. *The Offices of Christ.*

1 WE bless the prophet of the Lord,
That comes with truth and grace;
Jesus, thy spirit, and thy word,
Shall lead us in thy ways.

2 We rev'rence our high-priest above,
Who offer'd up his blood,
And lives to carry on his love,
By pleading with our God.

3 We honour our exalted King;
How sweet are his commands!
He guards our souls from hell and sin,
By his almighty hands.

4 Hosanna to his blessed name,
Who saves by glorious ways;
Th' anointed Saviour has a claim
To our immortal praise.

PART II, L. M. *The Christian.*

5 Honour and happiness unite
To make the christian's name a praise:
How fair the scene, how clear the light,
That fills the remnant of his days!

6 A kingly character he bears,
No change his priestly office knows:
Unfading is the crown he wears,
His joys can never reach a close.

7 Of God anointed from on high,
The truth he boldly will profess;
He dares to live and dares to die,
His steps are dignity and grace.

3 The nobleſt creature ſeen below,
Ordain'd to fill a throne above;
God gives him all he can beſtow,
His kingdom of eternal love!

HYMN 13, L. M. *Chriſt the eternal Son of God.*

1 O CHRIST thou glorious King, we own
Thee to be God's eternal Son:
The Father's fulneſs, life divine
Myſteriouſly are alſo thine.

2 When rolling years brought on the day,
Foretold and fix'd for this diſplay,
Thou, our deliv'rance to obtain,
Didſt not the Virgin's womb diſdain.

3 At God's right hand, now, Lord, thou'rt plac'd,
And with thy Father's glory grac'd,
There to remain till thou ſhalt come,
As judge to paſs our final doom.

4 From day to day, O Lord, do we
On high exalt and honour thee:
Thy name we worſhip and adore,
World without end, for evermore.

PART II, C. M. *Chriſt the Lord of his People.*

5 Backſliders, who your mis'ry feel,
Attend your Saviour's call;
Return, he'll your backſlidings heal;
O crown him Lord of all.

6 Tho' crimſon ſin increaſe your guilt,
And painful is your thrall;
For broken hearts his blood was ſpilt;
O crown him Lord of all.

7 Take with you words, approach his throne,
And low before him fall:
He understands the spirit's groan:
O crown him Lord of all.

8 Whoe'er comes he'll not cast out,
Altho' your faith be small;
His faithfulness you cannot doubt;
O crown him Lord of all.

H Y M N 14, L. M. *The Incarnation.*

1 THE Virgin's promis'd Son is born;
Behold th' expected child appear;
Let infidels forbear their scorn,
For God himself approaches near.

2 The government of earth and seas
Upon his shoulders shall be laid;
His wide dominions shall increase,
And honours to his name be paid.

3 Jesus the holy child shall sit
High on his father David's throne,
Shall crush his foes beneath his feet,
And reign to ages yet unknown.

PART II, P. M. *The eternal Son of God took upon him the very Nature of Man.*

4 God *with us!* O glorious name!
Let it shine in endless fame:
God and man in Christ unite,
O mysterious depth and height!

5 God *with us!* th' eternal Son
Took our soul, our flesh, and bone:
Now, ye saints, his grace admire,
Swell the song with holy fire.

6 God *with us!* but tainted not
With the first transgressor's blot;

Yet did he our sins sustain,
Bear the guilt, the curse, the pain.

7 God *with us!* O wond'rous grace!
Let us see him face to face,
That we may *Immanuel* sing,
As we ought, our God and King.

PART III, C. M. *The Mediator born for glorious Purposes.*

8 Hark the glad sound! the Saviour's come!
The Saviour promis'd long!
Let ev'ry heart prepare a throne,
And ev'ry voice a song.

9 On him the Spirit largely pour'd
Exerts its sacred fire;
Wisdom and might, and zeal and love
His holy breast inspire.

10 He comes the pris'ners to release,
In *satan's* bondage held;
The gates of brass before him burst,
The iron fetters yield.

11 He comes from thickest films of vice
To clear the mental ray,
And on the eye-balls of the blind
To pour celestial day.

12 He comes the broken heart to bind,
The bleeding soul to cure,
And with his righteousness and grace
T' enrich the humble poor.

13 His gospel trumpets publish loud
The *jub'lee* of the Lord;
His people are redeemed now,
Their heritage restor'd.

14 Our glad *Hoſannas*, Prince of peace,
Thy welcome ſhall proclaim;
And heav'n's eternal arches ring
With thy beloved name.

HYMN 15, L. M. *He ſuffered.*

1 O LORD, when faith with fixed eyes
Beholds thy wondrous ſacrifice,
Love riſes to an ardent flame,
And we all other hope diſclaim.

2 With cold affections who can ſee
The thorns, the ſcourge, the nails, the tree,
The flowing tears, and crimſon ſweat,
Thy bleeding hands, and head, and feet!

3 Jeſus, what millions of our race
Have been the triumphs of thy grace,
And millions more to thee ſhall fly,
And on thy ſacrifice rely.

4 The ſorrow, ſhame and death were *thine*,
And all the ſtores of wrath divine!
Ours are the pardon, life and bliſs:
What love can be compar'd to this!

PART II. *He was crucified.*

5 Stretch'd on the croſs the Saviour dies,
Hark! his expiring groans ariſe!
See, from his hands, his feet, his ſide,
Runs down the ſacred crimſon tide!

6 Believers now, behold the man,
The man of grief condemn'd for you,
The Lamb of God for ſinners ſlain,
Weeping to Calvary purſue.

7 His ſacred limbs they ſtretch, they tear,
With nails they faſten to the wood—

His sacred limbs—expos'd and bare,
Or only cover'd with his blood.

8 See there! his temples crown'd with thorns,
His bleeding hands extended wide,
His streaming feet transfix'd and torn,
The fountain gushing from his side.

9 Thou dear, thou suff'ring Son of God,
How doth thy heart to sinners move!
Sprinkle on us thy precious blood,
Constrain us with thy dying love!

HYMN 16. L. M. *The death of Christ was necessary.*

1 IMMORTAL God, on thee we call,
The great original of all;
Thro' thee we are, to thee we tend,
Our sure support, our glorious end.

2 We praise that wise mysterious grace,
That pitied our revolted race,
And *Jesus*, our great cov'nant-head,
The captain of salvation made.

3 Thy *justice* doom'd that he must die,
Who for our sins would satisfy;
His death was therefore fix'd of old,
And in thy word of *truth* foretold.

4 A scene of wonders here we see,
Worthy thy Son, and worthy thee;
And, while this theme employs our tongues,
All heav'n unites its sweetest songs.

PART II. *Death to the Believer desirable.*

5 While on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with my clay,
And longs to wing its flight away.

6 Where Jesus dwells my soul would be;
And faints my much-lov'd Lord to see;
Earth, cease no more about my heart,
For 'tis far better to depart.

7 Come, ye angelic envoys, come,
And lead the willing pilgrim home!
Ye know the way to Jesus' throne,
Source of my joys, and of your own.

8 That blissful interview, how sweet!
To fall transported at his feet!
Rais'd in his arms, to view his face,
Thro' the full beamings of his grace!

9 As with a *Seraph's* voice to sing!
To fly as on a *Cherub's* wing!
Performing, with unweary'd hands,
The present Saviour's high commands.

10 Yet, with these prospects full in sight,
We'll wait thy signal for the flight;
For while thy service we pursue,
We find a heav'n in all we do.

PART III, C. M. *He descended into Hell.*

11 And did the holy and the just,
The Sov'reign of the skies,
Stoop down to wretchedness and dust,
That guilty worms might rise?

12 Yes, the Redeemer in his soul
Sustain'd the pains of hell;
The wrath of God without controul,
On him, our surety fell.

13 He took the dying sinner's place,
And suffer'd in his stead;
For man (O miracle of grace!)
14 For man, the Saviour bled!

14 Dear Lord, what heav'nly wonders dwell
In thy atoning blood!
By this are ſinners ſnatch'd from hell,
And rebels brought to God.

15 Jeſus, my ſoul adoring, bends
To love ſo full, ſo free;
And may I hope that love extends
Its ſacred power to me?

16 What glad return can I impart
For favours ſo divine?
O take my all—this worthleſs heart,
And make it only thine.

HYMN 17, L. M. *The Reſurrection of Chriſt.*

1 IT'S *finiſh'd*, the Redeemer cries;
Then lowly bows his fainting head;
And ſoon th' expiring ſacrifice
Sinks, to the regions of the dead.

2 *'Tis done*—the mighty work is done!
For men or angels much too great;
Which none, but God's eternal Son,
Or would attempt or could complete.

3 *'Tis done*—old things are paſt away,
And a new ſtate of things begun;
A kingdom which ſhall ne'er decay,
But ſhall out-laſt the circling ſun.

4 A new account of time begins,
Now our dear Lord reſumes his breath
Charg'd with our ſorrows and our ſins,
Our lives to ranſom by his death.

5 Once he was dead, but now he reigns,
He lives, he lives, he lives again:
Let's tell our joys in pious ſtrains,
And ſpread the glory of his name.

HYMN 18, L. M. *He ascended into Heaven*

1 OUR Lord is risen from the dead,
Our Jesus is gone up on high;
The powers of hell are captive led,
Dragg'd to the portals of the sky.

2 There his triumphal chariot waits,
And angels chant the solemn lay;
"Lift up your heads, ye heavenly gates!
"Ye everlasting doors, give way!"

3 Loose all your bars of massy light,
And wide unfold the radiant scene;
He claims those mansions as his right,
Receive the King of glory in.

4 "Who is the King of glory, who?"
The Lord that all his foes o'ercame,
The world, sin, death, and hell o'erthrew,
And Jesus is the conqueror's name.

5 Lo! his triumphant chariot waits,
And angels chant the solemn lay,
"Lift up your heads, ye heavenly gates!
"Ye everlasting doors give way!"

6 "Who is the King of glory, who?"
The Lord of boundless power possest,
The King of saints and angels too,
God over all, for ever blest!

HYMN 19, L. M. *He sitteth at the right Hand of God.*

1 JESUS the Lord our souls adore,
A painful suff'rer now no more;
High on his Father's throne he reigns,
O'er earth, and heav'n's extensive plains.

2 His race for ever is complete;
For ever undisturb'd his seat;

Myriads of angels round him fly,
And sing his well gain'd victory.

3 Yet 'midst the honours of his throne,
He joys not for himself alone;
His meanest servants share their part,
Share in that royal tender heart.

4 Raise, raise, my soul, thy rapt'ur'd sight
With sacred wonder and delight;
Jesus at God's right hand now see
Enter'd within the vail for thee.

PART II. *Christ will come to judge the World.*

5 Now to the Lord, that made us know
The wonders of his dying love,
Be humble honours paid below,
And strains of nobler praise above.

6 'Twas he that cleans'd our foulest sins,
And wash'd us in his richest blood;
'Tis he that makes us priests and kings,
And brings us rebels near to God.

7 To Jesus, our atoning Priest,
To Jesus, our superior King,
Be everlasting pow'r confess'd,
And ev'ry tongue his glory sing.

8 Behold, on flying clouds he comes,
And ev'ry eye shall see his face;
Tho' with our sins we pierc'd him once,
He now displays his pard'ning grace.

9 The unbelieving world shall wail,
While we rejoice to see the day,
Come, Lord: nor let thy promise fail,
Nor let thy chariots long delay.

HYMN 20, L. M. *God the Holy Ghost.*

1 ETERNAL Spirit! we confess,
And sing the wonders of thy grace;
Thy pow'r conveys our blessings down
From God the Father and the Son.

2 Enlighten'd by thine heav'nly ray,
Our shades and darkness turn to day;
We learn the meaning of thy word,
And find salvation in the Lord.

3 Thy pow'r and glory works within,
And breaks the chains of reigning sin;
Both our imperious lusts subdue,
And forms our wretched hearts a-new.

4 The troubled conscience knows thy voice,
Thy cheering words awake our joys;
Thy words allay the stormy wind,
And calm the surges of the mind.

HYMN 21, L. M. *The Church.*

1 WE are a garden wall'd around,
Chosen and made peculiar ground;
A little spot inclos'd by grace,
Out of the world's wide wilderness.

2 Like trees of myrrh and spice, we stand;
Planted by God the Father's hand;
And all his springs in Sion flow,
To make the young plantation grow.

3 Awake, O heav'nly wind and come,
Blow on this garden of perfume;
Spirit divine, descend, and breathe
A gracious gale on plants beneath.

Make our beſt ſpices flow abroad,
To entertain our Saviour, God:
And faith and love, and joy appear,
And ev'ry grace be active here.

PART II, S. M. *Communion of Saints.*

5 Bleſt be the tie that binds
Our hearts in Chriſtian love:
The fellowſhip of kindred minds
Is like to that above.

6 Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

7 We ſhare our mutual woes;
Our mutual burdens bear;
And often for each other flows
The ſympathizing tear.

8 Alli'd to Chriſt our head,
We act, we grow, and thrive;
Nor will he leave us with the dead,
While he remains alive.

9 This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to ſee the day.

10 From ſorrow, toil, and pain,
And ſin we ſhall be free;
And perfect love and friendſhip reign
Thro' all eternity.

PART III, L. M. *Forgiveneſs of Sins.*

11 Supreme in mercy, who ſhall dare,
With thy compaſſion to compare;
For Jeſus' ſake thou doſt forgive,
And bid the trembling ſinner live.

12 Millions of our tranſgreſſions paſt,
Cancell'd behind thy back are caſt;
Thy grace, a ſea without a ſhore,
O'erflows them, and they riſe no more.

13 And leſt new legions ſhould invade,
And make the pardon'd ſoul afraid,
Our inbred luſts thou wilt ſubdue,
And form degen'rate hearts a-new.

14 Thy truth to *Jacob* ſhall prevail;
Thy oath to *Abram* cannot fail;
The hope of ſaints in ancient days,
Which ages yet unborn ſhall praiſe.

HYMN 22, L. M. *Reſurrection of the Dead.*

1 BLEST *Jeſus*, ſource of ev'ry grace,
From far to view thy ſmiling face,
While abſent thus by faith we live,
Exceeds all joys that earth can give.

2 But O'! what extacy unknown
Fills the wide circle round thy throne,
Where ev'ry rapt'rous hour appears
Nobler than millions of our years!

3 Millions by millions multiplied,
Shall ne'er thy ſaints from thee divide;
But the bright legions live and praiſe
Thro' all thy own immortal days.

4 O happy dead, in thee that ſleep,
While o'er their mould'ring duſt we weep!

O faithful Saviour, who shalt come
That dust to ransom from the tomb!

While thine unerring word imparts
So rich a cordial to our hearts,
Thro' tears our triumphs shall be shown,
Tho' round their graves, and near our own.

PART II, C. M. *Life everlasting.*

Amazing grace! (how sweet the sound!)
That sav'd a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears reliev'd;
How precious did that grace appear,
The hour I first believ'd!

Thro' many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.

The Lord has promis'd good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.

Yes, when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess, within the vail,
A life of joy and peace.

There joys unseen by mortal eyes,
Or reason's feeble ray,
In ever blooming prospects rise,
Unconscious of decay.

12 Then now, on faith's sublimest wing,
Let ardent wishes rise
To those bright scenes, where pleasures spring,
Immortal in the skies.

HYMN 23, L. M. *Justification.*

1 LORD, thy imputed righteousness
My beauty is, my glorious dress;
'Midst flaming worlds in this array'd,
With joy shall I lift up my head.

2 When from the dust of death I rise,
To take my mansion in the skies,
E'en then shall this be all my plea,
"Jesus hath liv'd and di'd for me."

3 Bold shall I stand in that great day,
For who aught to my charge shall lay?
While thro' thy blood absolv'd I am,
From sin's tremendous curse and shame.

4 Thus Abraham the friend of God,
Thus all the armies bought with blood,
By faith on thee alone relied,
And in the Lord were justified.

5 This spotless robe the same appears
When ruin'd nature sinks in years:
No age can change its glorious hue,
The robe of Christ is ever new.

6 O! let the dead now hear thy voice!
Bid, Lord, thy mourning ones rejoice;
Their beauty this, their glorious dress,
"Jesus, the Lord our righteousness."

HYMN 24, L. M. *Our Works are no Part of our Righteousness before God.*

1 NO more, my God, I boast no more
Of all the duties I have done;
I quit the hopes I held before,
To trust the merits of thy Son.

2 Now, for the love I bear his name,
What was my gain, I count my loss;
My former pride I call my shame,
And nail my glory to his cross.

3 Yes, and I must and will esteem
All things but loss for Jesus' sake;
O may my soul be found in him,
And of his righteousness partake!

4 The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy demands,
By pleading what my Lord has done.

HYMN 25, C. M. *The Sacraments.*

1 MY Saviour God, my sov'reign Prince,
Reigns far above the skies;
But brings his graces down to sense,
And helps my faith to rise.

2 My eyes and ears shall bless his name,
They read and hear his word:
My touch and taste shall do the same,
When they receive the Lord.

3 Baptismal water is design'd
To seal his cleansing grace,
While at his feast of bread and wine
He gave his saints a place;

4 But not the water of a flood
Can make my flesh so clean,
As by his spirit and his blood,
He'll wash my soul from sin.

5 Not choicest meats, or noblest wines,
So much my heart refresh,
As when my faith goes thro' the signs,
And feeds upon his flesh.

6 I love the Lord, that stoops so low,
To give his word a seal:
But the rich grace his hands bestow
Exceeds the figures still.

HYMN 26, L. M. *Baptism.*

1 'TWAS the commission of our Lord,
Go teach the nations, and baptize,
The nations have receiv'd the word
Since he ascended to the skies.

2 He sits upon th' eternal hills,
With grace and pardon in his hands,
And sends his cov'nant, with the seals,
To bless the distant heathen lands.

3 *Repent, and be baptiz'd,* he saith,
For the remission of your sins;
And thus our sense affits our faith,
And shews us what his gospel means.

4 Our souls he washes in his blood,
As water makes the body clean;
And the good spirit of our God
Descends like purifying rain.

5 Thus we engage ourselves to thee,
And seal our cov'nant with the Lord;
O may the great eternal Three
In heav'n our solemn vows record!

HYMN 27, C. M. *Infant Baptism.*

1 THUS saith the mercy of the Lord
I'll be a God to thee;
I'll bless thy num'rous race, and they,
Shall be a seed to me.

2 Abra'am believ'd the promis'd grace,
And gave his child to God;
But water seals the blessing now
That once was seal'd with blood.

3 Jesus the ancient faith confirms,
To our great Fathers giv'n;
He takes young children to his arms
And calls them heirs of heav'n.

4 Our God, how faithful are his ways!
His love endures the same:
Nor from the promise of his grace
Blots out the childrens' name.

5 With the same blessing grace endows
The Gentile and the Jew;
If pure and holy be the root,
Such are the branches too.

6 Then let the children of the saints
Be dedicate to God;
Pour out thy Spirit on them, Lord!
And wash them in thy blood.

7 Thus to the parents and their seed
Shall thy salvation come,
And num'rous households meet at last
In one eternal home.

8 Thy faithful saints, eternal King!
This precious truth embrace;
To thee their infant offspring bring,
And humbly claim thy grace.

H Y M N 28, L. M. *The Lord's Supper.*

1 'TWAS on that dark, that doleful night,
When pow'rs of earth and hell arose
Against the Son of God's delight,
And friends betray'd him to his foes:

2 Before the mournful scene began,
He took the bread, and bless'd, and brake;
What love thro' all his actions ran!
What wond'rous words of grace he spake!

3 *This is my body broke for sin,*
Receive and eat the living food;
Then took the cup, and bless'd the wine;
'Tis the new cov'nant in my blood.

4 *Do this* (he cry'd) *till time shall end,*
In mem'ry of your dying friend:
Meet at my table, and record
The love of your departed Lord.

5 Jesus, the feast we'll celebrate,
We'll shew thy death, we'll sing thy name,
Till thou return, and we shall eat
The marriage supper of the Lamb.

H Y M N 29, S. M. *Bread and Wine.*

1 JESUS invites his saints
To meet around his board;
Here pardon'd rebels sit and hold
Communion with their Lord.

2 For food he gives his flesh;
He bids us drink his blood;
Amazing favour, matchless grace,
Of our descending God!

3 The holy elements
Remain mere wine and bread,

But signify and seal the love
Of Christ our cov'nant head.

4 Let all our pow'rs be join'd,
His glorious name to raise:
Pleasure and love fill ev'ry mind,
And ev'ry voice be praise.

HYMN 30, C. M. *The one Sacrifice of Christ.*

1 JESUS, in thee our eyes behold
A thousand glories more,
Than the rich gems and polish'd gold,
The sons of Aaron wore.

2 They first their own burnt-off'rings brought,
To purge themselves from sin;
Thy life was pure without a spot,
And all thy nature clean.

3 Fresh blood, as constant as the day,
Was on their altar spilt;
But thy one off'ring takes away
For ever all our guilt.

4 Their priesthood ran thro' several hands,
For mortal was their race;
Thy never changing office stands,
Eternal as thy days.

5 Once, in the circuit of a year,
With blood, but not his own,
Aaron within the vail appears,
Before the golden throne.

6 But Christ, by his own pow'rful blood,
Ascends above the skies,
And, in the presence of our God,
Shows his own sacrifice.

7 Jesus, the King of glory reigns,
On Sion's heavn'ly hill;
He ever lives who once was slain,
And wears his priesthood still.

PART II, C. M. *The Communicant.*

8 How sweet and awful is the place,
With Christ within the doors;
While everlasting love displays
The choicest of her stores!

9 Here ev'ry bowel of our God
With soft compassion rolls;
Here peace and pardon bought with blood,
Is food for dying souls.

10 While all our hearts, and all our songs,
Join to admire the feast,
Each of us cries, with thankful tongues,
"Lord, why was I a guest?

11 "Why was I made to hear thy voice,
"And enter while there's room;
"When thousands make a wretched choice,
"And rather starve than come?"

12 'Twas the same love that spread the feast,
That sweetly forc'd us in;
Else we had still refus'd to taste,
And perish'd in our sin.

13 Pity the hypocrites, O Lord,
Direct them how to come;
Teach them to know and fear thy word,
And bring the strangers home.

14 We long to see thy churches full,
That all the chosen race
May with one voice, and heart, and soul,
Sing thy redeeming grace.

HYMN 31, L. M. *The Keys of the Kingdom of Heaven.*

1 WITH what delight I raiſe my eyes,
And view the courts, where *Jeſus*
Jeſus, who reigns beyond the ſkies, [dwells?
And here below his grace reveals.

2 Of God's own houſe the ſacred key
Is borne by that majeſtic hand;
Manſions and treaſures there I ſee
Subjected all to his command.

3 He ſhuts, and worlds might ſtrive in vain
The mighty obſtacle to move;
He looſes all their bars again,
And who ſhall ſhut the gates of love?

4 Fix'd in omnipotence he bears
The glories of his Father's name,
Suſtains his people's weighty cares,
Thro' ev'ry changing age the ſame.

5 My little all I there ſuſpend,
Where the whole weight of heav'n is hung:
Secure I reſt on ſuch a friend,
And into raptures wake my tongue.

HYMN 32, C. M. *Gratitude.*

1 HOW can I ſink with ſuch a prop,
As my eternal God,
Who bears the earth's huge pillars up,
And ſpreads the heav'ns abroad?

2 How can I die while Jeſus lives,
Who roſe and left the dead?
Pardon and grace my ſoul receives,
From mine exalted head.

3 All that I am, and all I have,
Shall be for ever thine!
Whate'er my duty bids me give,
My cheerful hands resign.

4 Yet if I might make some reserve,
And duty did not call,
I love my God with zeal so great,
That I should give him all.

PART II, L. M. *Necessity of good Works.*

5 So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

6 Thus shall we best proclaim abroad,
The honours of our Saviour God;
When the salvation reigns within,
And grace subdues the power of sin.

7 Our flesh and sense must be deny'd,
Passion and envy lust and pride:
While justice, temp'rance, truth, and love,
Our inward piety approve.

8 Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord,
And faith stands leaning on his word.

HYMN 33. C. M. *Conversion.*

1 NOT the malicious or profane,
The wanton or the proud,
Nor thieves, nor sland'rers, shall obtain
The kingdom of our God.

2 Surprising grace! and such were we
By nature and by sin,
Heirs of immortal misery,
Unholy and unclean.

3 But we are wash'd in Jesus' blood,
We're pardon'd through his name:
And the good Spirit of our God
Has sanctify'd our frame.

4 O for a persevering pow'r,
To keep thy just commands!
We would defile our hearts no more,
No more pollute our hands.

PART II, S. M. *Dead to Sin.*

5 Shall we go on to sin,
Because thy grace abounds?
Or crucify the Lord again,
And open all his wounds?

6 Forbid it mighty God!
Nor let it e'er be said,
That we, whose sins are crucify'd,
Should raise them from the dead.

7 We will be slaves no more,
Since Christ hath made us free,
Has nail'd our tyrants to his cross,
And bought our liberty.

HYMN 34, L. M. *First Command.*

1 ETERNAL God! Almighty cause
Of earth and seas and worlds unknown;
All things are subject to thy laws;
All things depend on thee alone.

2 Thy glorious Being ſingly ſtands,
Of all within itſelf poſſeſt;
Controul'd by none are thy commands;
Thou from thyſelf alone art bleſt.

3 To thee alone ourſelves we owe;
Let heav'n and earth due homage pay;
All other gods we diſavow,
Deny their claims, renounce their ſway.

4 Spread thy great name thro' heathen lands;
Their idol-deities dethrone;
Reduce the world to thy command,
And reign, as thou art, God alone.

H Y M N 35, L. M. *Second Command.*

1 THOU art, O God! a ſpirit pure,
Inviſible to mortal eyes;
Th' immortal and th' eternal King,
The great, the good, the only wiſe.

2 Waſte nature changes, and her works
Corrupt, decay, diſſolve and die,
Thy eſſence pure no change ſhall ſee,
Secure of immortality.

3 Thou great inviſible! what hand
Can draw thy image ſpotleſs fair?
To what in heav'n, to what on earth,
Can men th' immortal King compare?

4 Let ſtupid heathens frame their gods
Of gold and ſilver, wood and ſtone;
Ours is the God that made the heav'ns,
JEHOVAH HE, and God alone.

5 My ſoul, thy pureſt homage pay,
In truth and ſpirit him adore;
More ſhall this pleaſe than ſacrifice,
Than outward forms, delight him more.

HYMN 36, C. M. *Third command.*

1 HOLY and reverend is the name
Of our eternal King;
Thrice holy Lord! the angels cry,
Thrice holy, let us sing.

2 Holy is he in all his works,
And truth is his delight:
But sinners and their wicked ways
Shall perish from his sight.

3 The deepest rev'rence of the mind,
Pay, O my soul, to God;
Lift with thy hands, a holy heart
To his sublime abode.

4 With sacred awe pronounce his name,
Abhor the lips profane;
Let not thy tongue the Lord blaspheme,
Nor take his name in vain.

5 Thou holy God! preserve my soul
From all pollution free;
The pure in heart, and hands, and lips
Alone thy face shall see.

HYMN 37, C. M. *Religious Oaths.*

1 LET those who bear the christian name
Their holy vows fulfil:
The saints, the foll'wers of the Lamb,
Are men of conscience still.

2 True to the solemn oaths they take,
Tho' to their hurt they swear;
Constant and just to all they speak,
For God their judge can hear.

3 Still with their lips their hearts agree,
Nor perjury devise:
They know the God of truth can see
Thro' every false disguise.

HYMN 38, L. M. *Fourth Command.*

1 RETURN, my soul, enjoy thy rest,
Improve the day thy God has bless'd;
Another six days work is done,
Another sabbath is begun.

2 Come, bless the Lord, whose love assigns
So sweet a rest to wearied minds;
Provides a blest foretaste of heav'n,
On this day more than all the sev'n.

3 O that our thoughts and thanks may rise,
As grateful incense, to the skies;
And draw from Christ that sweet repose,
Which none, but he that feels it, knows.

4 This heavenly calm, within the breast,
Is the dear pledge of glorious rest,
Which for the church of God remains,
The end of cares, the end of pains.

5 With joy, great God, thy works we scan,
Creation's scene, redemption's plan;
With praise, we think on mercies past,
With hope, we future pleasures taste.

6 In holy duties let the day,
In holy comforts pass away;
How sweet, a sabbath thus to spend,
In hope of one that ne'er shall end!

HYMN 39, L. M. *Fifth Command.*

1 GREAT source of order, maker wise!
Whose throne is high above the skies;
We praise thy name; thy laws ordain,
That order shall on earth obtain.

Let each inferior rank revere
All such as their superiors are;

And let ſuperiors alſo do
What's right by each inferior too.

To thee may each united houſe,
At morn and night preſent its vows;
O may each family proclaim
The honours of thy glorious name.

PART II, C. M. *Honour to Magiſtrates.*

Eternal ſov'reign of the ſky,
And Lord of all below,
We mortals to thy majeſty
Our firſt obedience owe.

Our ſouls adore thy throne ſupreme,
And bleſs thy providence,
For magiſtrates of various name,
Our glory and defence.

Where laws and liberty combine
To make the nation bleſs'd;
There magiſtrates with luſtre ſhine,
And States are govern'd beſt.

Nations on firm foundations ſtand,
While virtue finds reward;
And ſinners periſh from the land,
By juſtice and the ſword.

To magiſtrates be honour paid,
To laws obedience ſhown;
But conſciences and ſouls were made
To be the Lord's alone.

HYMN 40, L. M. *Sixth Command.*

1 THO', Lord, our hands have not been stain'
With human blood, by thee restrain'd,
Yet O what seeds of murder wrought
In each revengeful word or thought!

2 Condemn'd, we fall before thy face,
Our only refuge is thy grace;
O warn our souls from ev'ry sin,
And make our guilty conscience clean.

3 Let clamour, wrath and war be gone,
Let bitter words no more be known;
Envy and spite forever cease,
Among the saints, the sons of peace.

HYMN 41, L. M. *The Seventh Command*

1 WE own, O Lord, thy precept just
Against impure desires and lust,
And mourn with grief and humble shame
Our guilty and polluted frame.

2 In vain would be the rash pretence
To plead a faultless innocence;
When all our nature is unclean,
And soul and body stain'd with sin.

3 But what strong language can express,
Their guilt and shame, and wretchedness,
Who boldly dare their God defy,
And with their lusts offend his eye!

4 O wash their souls from this foul sin,
And make their guilty conscience clean;
Great God create their hearts anew,
And form their spirits pure and true.

5 Guard us blest Saviour by thy grace,
Nor let temptations gain success;
Preserve the temples which are thine,
That we in holiness may shine.

HYMN 42, C. M. *Eighth Command.*

COME let us search our ways and try,
Have they been just and right?
Is the great rule of equity
Our practice and delight?

What we would have our neighbour do,
Have we still done the same?
And ne'er delay'd to pay his due,
Nor injur'd his good name?

In all we sell, in all we buy,
Is justice our design?
Do we remember God is nigh
And fear the wrath divine?

In vain we talk of Jesus' blood,
And boast his name in vain,
If we can slight the laws of God,
And prove unjust to men.

PART II, L, M. *Honesty.*

Great God thy holy law commands
Strict honesty in our demands;
Forbids to plunder, steal or cheat,
To practise falsehood or deceit.

Have we no righteous debt deny'd
From views dishonest or through pride?
Nor vext the poor with long delay,
And made them groan for want of pay?

O! if our honesty be gone
And leave our faith and hope alone;
If honesty be banish'd hence,
Religion is a vain pretence.

HYMN 43, C. M. *Ninth Command.*

1 RELIGION is the chief concern
Of mortals here below:
May all its great importance learn,
Its sov'reign virtue know.

2 Let deep repentance, faith, and love,
Be join'd with godly fear;
And all our converſation prove
Our ſouls to be ſincere.

3 Let with our lips our hearts agree,
Nor ſland'ring words deviſe:
We know the God of truth can ſee
Through ev'ry falſe diſguiſe.

4 Lord never let our envy grow
To hear another's praiſe;
Nor rob him of his honour due,
By baſe revengeful ways.

5 O God of truth help to deteſt
Whate'er is falſe or wrong,
That lies in earneſt or in jeſt
May ne'er employ our tongue.

HYMN 44, L. M. *The Tenth Command*

1 WHATE'ER *thy lot on earth may be*
Let it contentment yield to thee;
Nor others envy, nor repine,
Nor covet ought that is not thine.

2 Juſtly haſt thou forbidden, Lord,
Each murm'ring motion, thought, or word;
Juſtly requiring full content
With what thy providence hath lent.

3 But who can here lift up his eye
Before the Lord of hoſts on high,

And say, " this precept I've obey'd,
Nor from it ever turn'd aside ?"

4 Alive without thy law I stood,
And thought my state was safe and good;
But when with pow'r *this precept* came,
I saw my sin, and guilt, and shame.

5 Lord I adore thy saving love,
Which did from me the curse remove,
By hanging on th' accursed tree,
And being made a curse for me !

PART II, C. M. *Sanctification on Earth imperfect.*

6 Grace has enabled me to love
Thy holy law and will,
But sin has not yet ceas'd to move,
It tyrannizes still.

7 Hence often fill'd with dread alarms,
My peace and joy subside,
And I've employ for all the arms
The gospel has supply'd.

8 Thus diff'rent powers within me strive,
While opposites I feel,
I grieve, rejoice, decline, revive,
As sin or grace prevail.

9 But Jesus hath his promise past;
Sin with the body dies,
And grace in all his saints at last
Shall gain its victories.

PART III, L. M. *Practical Use of the Moral Law.*

10 Here, Lord, my soul convicted stands
Of breaking all thy ten commands:
And on me justly might'st thou pour
Thy wrath in one eternal show'r.

11 But thanks to God, its loud alarms
Have warn'd me of approaching harms;
And now, O Lord, my wants I ſee,
Loſt and undone, I come to thee.

12 I know my fig-leaf righteouſneſs
Can ne'er thy broken law redreſs;
Yet in thy goſpel plan I ſee
There's hope of pardon e'en for me.

13 There, I behold with wonder, Lord!
That Chriſt hath to thy law reſtor'd
Thoſe honours on th' atoning day,
Which guilty ſinners took away.

14 Amazing wiſdom, pow'r and love,
Diſplay'd to rebels from above!
Do thou, O Lord, my faith increaſe
To love and truſt thy plan of grace.

HYMN 45, L. M. *Prayer.*

1 WHERE is my God? does he retire
Beyond the reach of humble ſighs?
Are theſe weak breathings of deſire
Too languid to aſcend the ſkies?

2 No, Lord, the breathings of deſire,
The weak petition, if ſincere,
Is not forbidden to aſpire,
But reaches thy all-gracious ear.

3 Look up, my ſoul, with cheerful eye,
See where the great Redeemer ſtands,
The glorious advocate on high,
With precious incenſe in his hands.

4 He ſweetens every humble groan,
He recommends each broken pray'r;
Recline thy hope on him alone,
Whoſe power and love forbid deſpair.

PART II. *The Requisites and Subjects of Prayer.*

5 Pray'r is appointed to convey
The blessings God designs to give:
Long as they live should christians pray:
They learn to pray when they first live.

6 If pain afflict, or wrongs oppress,
If cares distract, or fears dismay;
If guilt deject; if sin distress;
In ev'ry case look up and pray.

7 'Tis pray'r supports the soul that's weak:
Tho' thought be broken, language lame,
Pray; if thou canst, or canst not, speak;
But pray with faith in jesu's name.

8 Depend on him; thou canst not fail;
Make all thy wants and wishes known;
Fear not; his merits must prevail;
Ask but in faith, it shall be done.

PART III, P. M. *Lord's Prayer.*

9 Father of all! eternal mind!
In uncreated light enshrin'd,
Immensely good, immensely great?
Thy children form'd and bless'd by thee,
With filial *love*, and *homage*, we
Fall prostrate at thy awful feet.

10 Thy name in hallow'd strains be sung,
Let ev'ry heart and ev'ry tongue,
In the celestial concert join;
In loving, serving, praising thee
We find our chief felicity:
But cannot add one jot to thine.

11 Thy righteous, mild, and fov'reign reign,
Throughout creation's ample plain,
Let ev'ry thinking being own.
Lord in our hearts, where paſſions rude,
With fierce tumultuous rage, intrude,
Erect thy pow'rful, peaceful throne.

12 As angels round thy ſeat above,
With joyful haſte, and ardent love,
Thy bleſt commands, attend, fulfil;
So let thy creatures here below,
As far as thou haſt giv'n to know,
Perform thy good and ſacred will.

13 On thee, we day by day depend,
Our being's author, and its end;
Our daily wants, and need ſupply:
With healthful meat our bodies feed,
Our ſouls ſuſtain with living bread,
Our precious ſouls which never die.

14 Extend thy grace to ev'ry fault;
Each ſinful action, word, and thought,
Oh! let thy love our ſins forgive;
For thou haſt taught our hearts to ſhow
Divine forgiveneſs to our foe,
Nor longer let reſentment live.

15 Where tempting ſnares beſtrew the way,
To lead unweary minds aſtray,
Permit us not therein to tread;
Unleſs thy gracious aid appear
T' avert the threat'ning danger near;
From our unguarded, heedleſs head.

16 Thy ſacred name we thus adore,
And thus thy choiceſt gifts implore,
With *ardent*, *joyful*, *humble* mind;

Because thy pow'r and glory prove,
Thy kingdom built on *wisdom*, *love*,
Endless, triumphing, unconfin'd.

17 O Lord to whom we still repair,
Accept of this our hearty pray'r,
Our trust is in thy mighty pow'r;
Amen, *amen*, we all express,
With one accord thy name we bless,
Thou art our safeguard and our tow'r.

HYMN 46, C. M. *Our Father which art in Heaven.*

1 SOV'REIGN of all the worlds on high,
Allow our humble claim;
Nor while poor worms would raise their heads,
Disdain a Father's name.

2 *Our Father God!* how sweet the sound!
How tender, and how dear!
Not all the melody of heav'n
Could so delight the ear.

3 Come, Sacred Spirit, seal the name
On mine expanding heart;
And shew, that in Jehovah's grace
I share a filial part.

4 Cheer'd by a signal so divine,
Unwav'ring I believe:
Thou know'st I *Abba*, Father, cry,
Nor can thy word deceive.

HYMN 47, C. M. *Hallowed be thy Name.*

1 AMONG the princes, earthly gods,
There's none hath pow'r divine;
Nor are their names or works, O Lord,
Or natures, like to thine.

2 Thy matchleſs pow'r, thy ſov'reign ſway,
The nations ſhall adore;
Their long miſguided pray'rs and praiſe
To thee O God reſtore.

3 Let all confeſs thy name, and know
The wonders thou haſt done;
Let all adore thee, God ſupreme;
And own thee, God alone.

4 While heav'n and all who dwell on high
To thee their voices raiſe;
Let the whole earth aſſiſt the ſky,
And join t' advance thy praiſe.

HYMN 48, L. M. *Thy Kingdom come.*

1 ASCEND thy throne, almighty King,
And ſpread thy glories all abroad;
Let thine own arm ſalvation bring,
And be thou known the gracious God.

2 Let millions bow before thy ſeat,
Let humble mourners ſeek thy face,
Bring daring rebels to thy feet,
Subdu'd by thy victorious grace.

3 O let the kingdoms of the world
Become the kingdoms of the Lord;
Let ſaints and angels praiſe thy name,
Be thou thro' heav'n and earth ador'd.

HYMN 49, L. M. *Thy Will be done on Earth as it is in Heaven.*

1 THOU reign'ſt, O Lord, thy throne is high,
Thy robes are light and majeſty;
Thy pow'r is ſov'reign to fulfil
The holy counſels of thy will.

2 Thy will be done on earth below
As 'tis in heav'n; thy grace bestow
On us and all, may we and they
Renounce our wills, and thine obey.

3 While all the hosts of heav'n rejoice
To yield obedience to thy voice;
In constancy and zeal and love,
May we resemble those above.

PART II, C. M. *Thy Providential will be done.*

4 It is the Lord—enthron'd in light,
Whose claims are all divine;
Who has an undisputed right
To govern me and mine.

5 It is the Lord—should I distrust,
Or contradict his will?
Who cannot do but what is just,
And must be righteous still.

6 It is the Lord—who gives me all
My wealth, my friends, my ease;
And of his bounties may recal
Whatever part he please.

7 It is the Lord—who can sustain
Beneath the heaviest load,
From whom assistance I obtain
To tread the thorny road.

8 It is the Lord—whose matchless skill
Can from afflictions raise
Matter, eternity to fill
With ever-growing praise.

9 It is the Lord—my cov'nant God,
Thrice blessed be his name!

Whose gracious promise, seal'd with blood,
Must ever be the same.

10 His cov'nant will my soul defend,
Should nature's self expire:
And the great judge of all descend
In awful flames of fire.

11 And can my soul with hopes like these,
Be sullen, or repine?
No, gracious God, take what thou please,
I'll cheerfully resign.

HYMN 50, L. M. *Give us this Day our daily Bread.*

1 THRO' all the various shifting scenes
Of life's mistaken ill or good;
Thy hand, O God, conducts unseen
The beautiful vicissitude.

2 Thou giv'st with paternal care,
However unjustly we complain,
To each their necessary share
Of joy and sorrow, health and pain.

3 Trust we to youth, or friends, or power,
Fix we on this terrestial ball!
When most secure, the coming hour,
If thou see fit, may blast them all.

4 When lowest sunk with grief and shame,
Fill'd with affliction's bitter cup,
Lost to relations, friends and fame,
Thy pow'rful hand can raise us up.

5 Thy pow'rful consolations cheer,
Thy smiles suppress the deep-fetch'd sigh,
Thy hand can dry the trickling tear,
That secret wets the orphan's eye.

6 Thus far sustain'd, and cloath'd, and fed,
Through life's tumultuous scenes we've come;
Give us this day our daily bread,
And lead and bring us safely home.

HYMN 51, C. M. *Forgive us our Debts as we forgive our Debtors.*

1 LORD, at thy feet we sinners lie,
And knock a mercy's door;
With heavy heart and down cast eye,
Thy favour we implore.

2 In deep distress we seek thy face
Forgiveness to receive;
We trust our souls are taught through grace,
Our debtors to forgive.

3 'Tis pardon, pardon we implore,
O let thy bowels move;
Thy grace is an exhaustless store,
And thou thyself art love.

4 Oh, for thy own, for Jesus' sake,
Our many sins forgive;
Thy grace our rocky hearts can break,
And breaking soon relieve.

5 Mercy, good Lord, mercy we plead,
This is the total sum;
Mercy, thro' Christ, is all we need,
Lord, let thy mercy come.

HYMN 52, L. M. *Temptation.*

1 THUS far my God hath led me on,
And made his truth and mercy known;
My hopes and fears alternate rise,
And comforts mingle with my sighs.

2 Thro' this wide wilderneſs I roam,
Far diſtant from my bliſsful home;
Lord, let thy preſence be my ſtay,
And guard me in this dang'rous way.

3 Temptations every where annoy,
And ſins and ſnares my peace deſtroy;
My earthly joys are from me torn,
And oft an abſent God I mourn.

4 My ſoul, with various tempeſts toſs'd,
Her hopes o'erturn'd, her projects croſs'd,
Sees every day new ſtraits attend,
And wonders where the ſcene will end.

5 Is this, dear Lord, that thorny road,
Which leads us to the mount of God?
Are theſe the toils thy people know,
While in the wilderneſs below?

6 'Tis even ſo, thy faithful love
Doth all thy children's graces prove;
'Tis thus our pride and ſelf muſt fall,
That Jeſus may be all in all.

PART II, C. M. *Deliver us from Evil.*

7 Teach us, O Lord, aright to plead
For mercies from above:
O come, and bleſs our ſouls indeed,
With light, and joy, and love.

8 The goſpel's promis'd land is wide,
We fain would enter in;
But we are preſs'd on ev'ry ſide,
With unbelief and ſin.

9 Ariſe, O Lord, enlarge our coaſt,
Let us poſſeſs the whole;
That ſatan may no longer boaſt,
He can thy work controul.

10 Oh, may thy hand be with us ſtill,
Our guide and guardian be;
To keep us ſafe from ev'ry ill,
Till death ſhall ſet us free.

11 Help us on thee to caſt our care,
And on thy word to reſt;
That Iſrael's God, who heareth pray'r,
Will grant us our requeſt.

PART III. *Perſeverance.*

12 Rejoice, believer in the Lord,
Who makes your cauſe his own;
The hope that's built upon his word,
Can ne'er be overthrown.

13 Tho' many foes beſet your road,
And feeble is your arm;
Your life is hid with Chriſt in God
Beyond the reach of harm.

14 Weak as you are you ſhall not faint,
Or fainting, ſhall not die;
Jeſus, the ſtrength of ev'ry ſaint,
Will aid you from on high.

15 As ſurely as he overcame,
And triumph'd once for you;
So ſurely, you that love his name,
Shall triumph in him too.

PART IV. *Victory through free Grace.*

16 Let me, my Saviour and my God,
On *ſov'reign grace* rely;
And own 'tis free, becauſe beſtow'd
On one ſo vile as I.

17 *Election!* 'tis a word divine;
For, Lord, I plainly ſee,

Had not thy choice prevented mine,
I ne'er had chosen thee.

18 For *perseverance*, strength I've none;
But would on this depend,
That, Jesus, having lov'd his own,
Will love them to the end.

19 Empty and bare, I come to thee
For righteousness divine:
O may thy glorious merits be,
By *imputation*, mine.

20 *Free grace* alone can wipe the tears
From my lamenting eyes:
And raise my soul from guilty fears,
To joy that never dies.

21 *Free grace* can death itself out-brave,
And take the sting away:
Can sinners to the utmost save,
And give them victory.

PART V, L. M. *Thine is the Kingdom, Power and Glory.*

22 Our grateful tongues, immortal King,
Thy glory shall for ever sing;
Our hymns to times remotest day,
Thy truth in sacred notes display.

23 What pow'r O Lord shall vie with thine?
What name among the saints divine,
Of equal excellence possess'd,
Thy sov'reignty, great God, contest?

24 Thee, Lord, heav'n's hosts their maker o'n
Thine is the kingdom, thine alone;
Thee, endless majesty has crown'd,
And glory ever veils thee round.

25 Thrones and dominions round thee fall,
Thy preſence ſhakes this lower ball;
From change to change the creatures run,
But all thy vaſt deſigns are one.

26 O wiſe in all thy works! thy name
Let man's whole race aloud proclaim,
And grateful through the length of days,
In ceaſeleſs ſongs repeat thy praiſe.

PART VI. *Home in view, Amen.*

27 As when the weary trav'ller gains
The height of ſome o'er-looking hill,
His heart revives if croſs the plains
He eyes his home, tho' diſtant ſtill.

28 Thus, when the chriſtian pilgrim views,
By faith, his manſion in the ſkies,
The ſight his fainting ſtrength renews,
And wings his ſpeed to reach the prize.

29 The thought of home his ſpirit cheers,
No more he grieves for troubles paſt;
Nor any future trial fears,
So he may ſafe arrive at laſt.

30 'Tis there, he ſays, I am to dwell
With Jeſus, in the realms of day:
There I ſhall bid my cares farewell,
And he will wipe my tears away.

31 Jeſus, on thee our hope depends,
To lead us on to thine abode:
Aſſur'd our home will make amends
For all our toil while on the road.

32 Hallelujah———hallelujah,
Hallelujah———hallelujah,
Hallelujah———hallelujah,
Hallelujah———Amen, Amen.

Hymn 53 to 73, are adapted to the Holy Ordinance of the Lord's Supper.

HYMN 53, L. M. *Invitation.*

1 YE wretched, hungry, ſtarving poor,
Behold a royal feaſt!
Where mercy ſpreads her bounteous ſtore,
For every humble gueſt.

2 See, Jeſus ſtands with open arms;
He calls, he bids you come:
Guilt holds you back, and fear alarms
But lee! there yet is room.

3 O come, and with his children taſte
The bleſſings of his love;
While hope attends the ſweet repaſt
Of nobler joys above.

4 There, with united heart and voice,
Before th' eternal throne,
Ten thouſand thouſand ſouls rejoice,
In ecſtaſies unknown.

5 And yet ten thouſand thouſand more,
Are welcome ſtill to come:
Ye longing ſouls, the grace adore
Approach there yet is room.

HYMN 54, C. M. *Invitation.*

1 THE King of heav'n his table ſpreads,
And bleſſings crown the board;
Not paradiſe, with all its joys,
Could ſuch delight afford.

2 Pardon and peace to dying men,
And endleſs life are giv'n;
Thro' the rich blood that Jeſus ſhed
To raiſe our ſouls to heav'n.

3 Ye hungry poor, that long have ſtray'd
In ſin's dark mazes, come;
Come, from your moſt obſcure retreats,
And grace ſhall find you room.

4 Millions of ſouls, in glory now,
Were fed, and feaſted here;
And millions more, ſtill on the way,
Around the board appear.

5 All things are ready, come away,
Nor weak excuſes frame;
Crowd to your places at the feaſt,
And bleſs the founder's name.

HYMN 55, C. M. *Invitation.*

1 THE King of heav'n a feaſt has made
And to his much-lov'd friends,
The faint, the famiſh'd, and the ſad,
His invitation ſends.

2 Lo, at thy gracious bidding, Lord,
Tho' vile and baſe we come,
O, ſpeak the reconciling word,
And welcome wand'rers home.

3 Impart to all thy flock below
The bleſſings of thy death:
On ev'ry mourning ſoul beſtow
Thy love, thy hope, thy faith.

4 May each, with ſtrength from heav'n endu'd,
Say, "My beloved's mine;
"I eat his fleſh, and drink his blood,
"In ſigns of bread and wine."

HYMN 56, L. M. *Preparation.*

1 ETERNAL King, enthron'd above,
Look down in faithfulneſs and love,
Prepare our hearts to ſeek thy face,
And grant us thy reviving grace.

2 Long have we heard the joyful call,
But yet our faith and love are ſmall;
Our hearts are torn with worldly cares,
And all our paths are fill'd with ſnares.

3 Unworthy to approach thy throne,
Our truſt is fix'd on Chriſt alone;
In him thy cov'nant ſtands ſecure,
And will from age to age endure.

4 O let us hear thy pard'ning voice,
And bid our mourning hearts rejoice;
Revive our ſouls, our faith renew,
Prepare for duties now in view.

5 Make all our ſpices flow abroad,
A grateful incenſe to our God;
Let hope and love and joy appear,
And ev'ry grace be active here.

HYMN 57, L. M. *Preparation.*

1 THE broken bread, the bleſſed cup,
On which we now are call'd to ſup,
Without thy help and grace divine,
Will prove no more than bread and wine.

2 But come great Maſter of the feaſt,
Diſpenſe thy grace to ev'ry gueſt
Direct our views to Calvary,
And help us to remember thee.

3 Let us with light and truth be bleſt,
That on thy boſom we may reſt;
And at thy ſupper each may learn,
Thy broken body to diſcern.

4 O that our souls may now be fed
With Christ himself, the living bread;
That we the cov'nant may renew,
And to our vows be rend'red true!

HYMN 58, P. M. *Preparation.*

1 LET me with light and truth be blefs'd,
O let them lead the way,
'Till on thy holy hill I reft,
And in thy temple pray:
Freth altars then I'll raife
To God: and fongs of praife
To him, who is my only joy,
Shall all my grateful hours employ.

2 Why then caft down my foul, and why
So much oppreis'd with care?
On God, thy God, for aid rely,
Who will thy ftate repair:
On him alone depend,
For he's thy cov'nant friend;
The praife of him thou yet fhalt fing,
Who is thy health's eternal fpring.

HYMN 59, L. M. *The Memorial of our abfent Lord.*

1 JESUS is gone above the fkies,
Where our weak fenfes reach him not;
And carnal objects court our eyes,
To thruft our Saviour from our thought.

2 He knows what wand'ring hearts we have,
Apt to forget his lovely face:
And, to refreth our minds, he gave
Thefe kind memorials of his grace.

3 The Lord of life this table fpread
With his own flefh and dying blood,

We on thy rich provision feed,
And taste the wine, and bless our God.

4 Let sinful sweets be all forgot,
And earth grow less in our esteem;
Christ and his love fill ev'ry thought,
And faith and hope be fix'd on him.

5 While he is absent from our sight,
'Tis to prepare our souls a place,
That we may dwell in heav'nly light,
And live for ever near his face.

6 Our eyes look upwards to the hills
Whence our returning Lord shall come;
We wait thy chariot's awful wheels,
To fetch our longing spirits home.

HYMN 60, C. M. *The Love of Christ.*

1 HOW condescending, and how kind,
Was God's eternal Son!
Our mis'ry reach'd his heav'nly mind,
And pity brought him down.

2 When justice, by our sins provok'd,
Drew forth his dreadful sword,
He gave his soul up to the stroke,
Without a murm'ring word.

3 Here we receive repeated seals
Of Jesus' dying love:
Hard is the wretch that never feels
One soft affection move.

4 Here let our hearts begin to melt,
While we his death record,
And with our joy for pardon'd guilt,
Mourn that we pierc'd the Lord.

HYMN 61, C. M. *Christ the Bread of Life.*

1 LET us adore th' eternal Word,
'Tis he our souls hath fed;
Thou art our living stream, O Lord,
And thou th' immortal bread.

2 Blest'd be the Lord, that gives his flesh
To nourish dying men;
And often spreads his table fresh,
Lest we should faint again.

3 Our souls shall draw their heav'nly breath,
Whilst Jesus finds supplies;
Nor shall our graces sink to death,
For Jesus never dies.

4 The God of mercy be ador'd
Who calls our souls from death,
Who saves by his redeeming word,
And new creating breath.

5 To praise the Father and the Son,
And Spirit all divine,
The One in Three, and Three in One,
Let saints and angels join.

HYMN 62, C. M. *Pardon sealed.*

1 LORD, how divine thy comforts are!
How heav'nly is the place
Where Jesus spreads the sacred feast
Of his redeeming grace.

2 There the rich bounties of our God,
And sweetest glories shine;
There Jesus says, that *I am his,*
And my Beloved's mine.

3 *Here,* (says the kind redeeming Lord,
And shews his wounded side)

See here the spring of all your joys,
That open'd when I di'd,

4 To him that wash'd us in his blood,
Be everlasting praise,
Salvation, honour, glory, pow'r,
Eternal as his days.

HYMN 63, L. M. *The Love of Christ.*

1 'TWAS his own love that made him bleed,
That nail'd him to the cursed tree;
'Twas his own love this table spread
For such unworthy guests as we.

2 Then let us taste the Saviour's love;
Come, faith, and feed upon the Lord;
With glad consent our lips shall move,
And sweet Hosannas crown the board.

HYMN 64, L. M. *Self didication at the Lord's Table.*

1 LORD, am I thine, entirely thine?
Purchas'd and sav'd by blood divine?
With full consent thine I would be,
And own thy sov'reign right in me.

2 Thee my bless'd master now I call,
And consecrate to thee my all;
Lord, let me live and die to thee,
Be thine thro' all eternity.

HYMN 65, C. M. *Faith, Hope and Love.*

1 THE blest memorials of thy grief,
The suff'rings of thy death,
We come, dear Saviour, to receive;
But would receive with *faith*.

2 The tokens sent us to relieve
Our spirits when they droop,

We come, dear Saviour, to receive;
But would receive with *hope*.

3 The pledges thou wast pleas'd to leave,
Our mournful minds to move,
We come, dear Saviour, to receive;
But would receive with *love*.

4 Here, in obedience to thy word,
We take the bread and wine;
The utmost we can do, dear Lord,
For all beyond is thine.

5 Increase our faith, and hope, and love;
Lord, give us all that's good:
We would thy full salvation prove,
And share thy flesh and blood.

HYMN 66, L. M. *Struggling against Unbelief.*

1 PITY a helpless sinner, Lord,
Who would believe thy gracious word!
Who owns his heart, with shame and grief,
A sink of sin and unbelief.

2 Lord, in thy house I read there's room;
And vent'ring hard behold I come:
But can there, Saviour! can there be,
Among thy children room for *me?*

3 I eat the bread, and drink the wine:
But oh! my soul wants more than sign.
I faint; unless I feed on thee,
And drink thy blood as shed for *me*.

4 For sinners, Lord, thou cam'st to bleed:
And I'm a sinner vile indeed!
Lord, I believe thy grace is free;
O! magnify thy grace in *me*.

H Y M N 67, C M. *Appropriation.*

1 THAT doleful night before his death,
The Lamb for ſinners ſlain,
Did almoſt with his lateſt breath
This ſolemn feaſt ordain.

2 To keep thy feaſt, Lord we are met;
And to remember thee.
Help each poor trembler to repeat,
For me, he di'd, *for me.*

3 Thy ſuff'rings, Lord, each ſacred ſign
To our remembrance brings:
We eat the bread, and drink the wine;
But think on nobler things.

4 O, tune our tongues, and ſet in frame
Each heart that pants for thee,
To ſing, "Hoſanna to the Lamb,
"The Lamb that died for *me.*"

H Y M N 68, P. M. *We celebrate His dying Love.*

1 JESUS, once for ſinners ſlain,
From the dead was rais'd again;
And in heav'n is now ſet down
With his Father on his throne.

2 There he reigns a King ſupreme;
We ſhall alſo reign with him.
Feeble ſouls, be not diſmay'd:
Truſt in his Almighty aid.

3 He has made an end of ſin;
And his blood hath waſh'd us clean.
Fear not; he is ever near;
Now, ev'n now, he's with us here.

4 Thus aſſembling, we by faith,
Till he come, ſhew forth his death.

Of his body, bread's the sign;
And we view his blood in wine.

5 Saints on earth, with saints above,
Celebrate his dying love:
And let ev'ry ransom'd soul
Sound his praise from pole to pole.

HYMN 69, L. M. *The Gospel Feast.*

1 HOW rich are thy provisions, Lord!
Thy table furnish'd from above;
The fruits of life o'erspread the board,
The cup o'erflows with heavn'ly love,

2 Thine ancient family, the Jews,
Were first invited to the feast:
We humbly take what they refuse,
And Gentiles thy salvation taste.

3 We are the poor, the blind, the lame,
And help was far, and death was nigh!
But, at the gospel call, we came,
And ev'ry want receiv'd supply.

4 From the high way that leads to hell,
From paths of darkness and despair,
Lord we are come within thee to dwell,
Glad to enjoy thy presence here.

5 What shall we pay th' eternal Son,
That left the heav'n of his abode,
And to this wretched earth came down,
To bring us wand'rers back to God!

6 It cost him death, to save our lives;
To buy our souls, it cost his own;
And all the unknown joys he gives,
Were bought with agonies unknown.

7 Our everlasting love is due
To him that ransom'd sinners lost;

And pity'd rebels, when he knew
The vaſt expence his love would coſt.

8 To God the Father, God the Son,
And God the Spirit, Three in One,
Be honour, praiſe, and glory giv'n
By all on earth and all in heav'n.

HYMN 70, L. M. *Not aſhamed of Chriſt Crucified.*

1 AT thy command, our deareſt Lord,
Here we attend thy dying feaſt;
Thy blood, like wine, adorns thy board,
And thine own fleſh feeds ev'ry gueſt.

2 Our faith adores thy bleeding love,
And truſts for life in one that di'd;
We hope for heav'nly crowns above,
From a Redeemer crucify'd.

3 Let the vain world pronounce its ſhame,
And fling their ſcandals on the cauſe;
We come to boaſt our Saviour's name,
And make our triumphs in his croſs.

4 With joy we tell the ſcoffing age,
He that was dead has left his tomb,
He lives above their utmoſt rage,
And we are waiting till he come.

HYMN 71, C. M. *Hoſanna.*

1 SHOUT and proclaim the Saviour's love,
Ye ſaints that taſte his wine;
Join with your kindred ſaints above,
In loud *Hoſannas* join.

2 A thousand glories to our God
Who gives such joy as this;
Hosanna! let it sound abroad,
And reach where Jesus is.

3 To Father, Son and Holy Ghost,
The God, whom we adore,
Be glory, as it was, is now,
And shall be evermore.

HYMN 72, C. M. *Thanksgiving.*

1 LORD, at thy table I behold
The wonders of thy grace;
But most of all admire that I
Should find a welcome place:

2 I that am all defil'd with sin,
A rebel to my God;
I that have crucified his Son,
And trampled on his blood:

3 What strange surprising grace is this,
That such a soul has room!
My Saviour takes me by the hand,
My Jesus bids me come.

4 Eat, O my friends, the Saviour cries,
The feast was made for you:
For you I groan'd, and bled, and died,
And rose, and triumph'd too.

5 With trembling faith, and bleeding heart,
Lord, I accept thy love:
'Tis a rich banquet I have had,
What will it be above?

6 Ye saints below, and hosts of heav'n,
Join all your praising powers;

No theme is like redeeming love,
No Saviour is like ours.

7 Had I ten thousand hearts, dear Lord,
I'd give them all to thee;
Had I ten thousand tongues, they all
Shou'd join the harmony.

8 To Father, Son, and Holy Ghost,
The God, whom we adore,
Be glory, as it was, is now,
And shall be evermore.

HYMN 73, S. M. *Thanksgiving.*

1 GLORY to God on high;
Our peace is made with heav'n:
The Son of God came down to die,
That sin might be forgiv'n.

2 His precious blood was shed,
His body bruis'd, for sin:
Remember *this* in eating bread,
And *this* in drinking wine.

3 Approach his royal board,
In his rich garments clad:
Join ev'ry tongue to praise the Lord;
And ev'ry heart be glad.

4 The Father gives the Son;
The Son his flesh and blood:
The Spirit applies, and faith puts on
The righteousness of God.

5 Sinners, the gift receive;
And each say, "I am chief:
"Thou know'st, O Lord, I would believe;
"Oh! help my unbelief."

6 Lord, help us from above:
The pow'r is all thy own.
Faith is thy gift, and hope, and love;
For of ourſelves we've none.

Hymn 74, to the end, are on Miſcellaneous Subjects.

HYMN 74, L. M. *The Seaſons crown'd with Goodneſs.*

1 ETERNAL ſource of ev'ry joy!
Thy praiſe ſhall ev'ry voice employ,
While in thy temple we appear
To hail thee, Sov'reign of the year.

2 Wide as the wheels of nature roll,
Thy hand ſupports and guides the whole:
The ſun is taught by thee to riſe,
And darkneſs when to vail the ſkies.

3 The flow'ry ſpring, at thy command,
Perfumes the air and paints the land;
The ſummer rays with vigor ſhine
To raiſe the corn and cheer the vine.

4 Thy hand, in autumn, richly pours
Thro' all our coaſts redundant ſtores;
While winter's, ſoften'd by thy care,
No face of want or horror wear.

5 Seaſons, and months, and weeks, and days
Demand ſucceſſive ſongs of praiſe;
And be the grateful homage paid,
With morning light, and evening ſhade.

6 Here in thy houſe let incenſe riſe,
And circling ſabbaths bleſs our eyes,
'Till to thoſe brighter courts we ſoar,
Where days and years revolve no more.

H Y M N 75, L. M. *For New-Year.*

1 GOD of our lives, thy conſtant care
With bleſſings crowns each op'ning year;
Our guilty lives thou doſt prolong,
And wake anew our annual ſong.

2 How many precious ſouls are fled
To the vaſt regions of the dead,
Since from this day the changing ſun
Thro' his laſt yearly period run!

3 Our breath is thine, eternal God;
'Tis thine to fix our ſoul's abode;
We hold our lives from thee alone,
On earth, or in the world unknown.

4 To thee our ſpirits we reſign;
Make them and own them ſtill as thine;
So ſhall thy ſmile, ſecure from fear,
Tho' death ſhould blaſt the riſing year.

H Y M N 76, P. M. *Prayer for Bleſſings on the New Year.*

1 BLESS, O Lord, the op'ning year,
To each ſoul aſſembled here:
Clothe thy word with pow'r divine,
Make us willing to be thine.

2 Let the minds of all our youth
Feel the force of ſacred truth;
While the goſpel call they hear,
May they learn to love and fear,

3 Where thou haſt thy work begun,
Give new ſtrength the race to run;
Scatter darkneſs, doubts and fears,
Wipe away the mourners' tears.

4 Bleſs us all both old and young;
Call forth praiſe from ev'ry tongue:
Let the whole aſſembly prove
All thy pow'r, and all thy love.

HYMN 77, C. M. *The birth of Chriſt.*

1 AWAKE, awake the ſacred ſong
To our incarnate Lord;
Let ev'ry heart and ev'ry tongue
Adore th' eternal Word.

2 Sinners awake, with angels join,
And chant the ſolemn lay;
Joy, love, and gratitude combine,
To hail th' auſpicious day.

3 Then ſhone almighty pow'r and love,
In all their glorious forms;
When Jeſus left his throne above
To dwell with ſinful worms.

4 Adoring angels tun'd their ſongs
To hail the joyful day;
With rapture then, let mortal tongues
Their grateful worſhip pay.

5 Hail, Prince of life, forever hail!
Redeemer, brother, friend!
Tho' earth, and time, and life ſhould fail,
Thy praiſe ſhall never end.

HYMN 78, P. M. *The Song of Angels.*

1 HARK, the herald angels ſing,
"Glory to the new-born King;
"Peace on earth, and mercy mild,
"God and ſinners reconcil'd.

2 Joyful, all ye nations riſe,
Join the triumph of the ſkies;

Hail the heaven-born Prince of Peace!
Hail the Son of righteousness!

3 Come, desire of nations, come,
Fix in us thy humble home;
Come; the woman's promis'd seed,
Bruise in us the serpent's head.

4 Glory to the new-born King!
Let us all the anthem sing,
"Peace on earth, and mercy mild,
"God and sinners reconcil'd!"

HYMN 79, P. M. *Rejurrection of Christ.*

1 CHRIST, the Lord, is ris'n to day,
Sons of men and angels say;
Raise your joys and triumphs high,
Sing, ye heav'ns, and earth reply.

2 Love's redeeming work is done,
Fought the fight, the battle won:
Lo! the sun's eclipse is o'er,
Lo! he lies in blood no more.

3 Vain the stone, the watch, the seal,
Christ hath burst the gates of hell;
Death in vain forbids his rise,
Christ hath open'd Paradise.

4 Lives again our glorious King!
"Where, O death, is now thy sting?"
Once he di'd our souls to save:
"Where's thy victory, boasting grave?"

5 Hail the Lord of earth and heav'n!
Praise to thee by both be giv'n!
Thee we greet triumphant now,
Hail! the RESURRECTION—thou.

HYMN 80, P. M. *The Aſcenſion and Kingdom of Chriſt.*

1 REJOICE, the Lord is King,
Th' aſcended King adore;
Mortals, give thanks, and ſing
And triumph evermore!
Lift up the heart, lift up the voice,
Rejoice aloud, ye ſaints, rejoice.

2 Rejoice the Saviour reigns,
The God of truth and love;
When he had purg'd our ſtains,
He took his ſeat above:
Lift up the heart, lift up the voice,
Rejoice aloud, ye ſaints, rejoice.

3 His kingdom cannot fail,
He rules o'er earth and heav'n;
The keys of death and hell
Are to our Jeſus given:
Lift up the heart, lift up the voice,
Rejoice aloud, ye ſaints, rejoice.

4 Rejoice in glorious hope,
Jeſus the Judge ſhall come,
And take his ſervants up
To their eternal home:
We ſoon ſhall hear th' Archangel's voice,
The trump of God ſhall ſound, REJOICE.

HYMN 81, P. M. *Whitſunday.*

1 WHEN the bleſt day of Pentecoſt
Was fully come, the Holy Ghoſt
Deſcended from above;
Sent by the Father and the Son,
(The ſender and the ſent are one)
The Lord of life and love.

2 But were these first disciples blest
With heav'nly gifts? And shall the rest
Be pass'd unheeded by?
What? Has the Holy Ghost forgot
To quicken souls that Christ has bought;
And let's them lifeless lie?

3 No, thou almighty Paraclete!
Thou shedd'st thy heav'nly influence yet:
Thou visit'st sinners still:
Thy breath of life, thy quick'ning flame,
Thy pow'r, thy Godhead, still the same,
We own; because we feel.

PART II, C. M.

4 Bless'd God, that once in fiery tongues
Cam'st down in open view,
Come, visit ev'ry heart that longs
To entertain thee too.

5 And tho' not like a mighty wind,
Nor with a rushing noise;
May we thy calmer comforts find,
And hear thy still small voice.

6 Not for the gift of tongues we pray:
Nor pow'r the sick to heal:
Give wisdom to direct our way;
And strength to do thy will.

7 We pray to be renew'd within,
And reconcil'd to God;
To have our conscience wash'd from sin
In the Redeemer's blood.

8 We pray to have our faith increas'd;
And, O celestial dove!
We pray to be completely blest
With that rich blessing, love.

H Y M N 82, L. M. *On a Fast Day for the Revival of Religion.*

1 INDULGENT Sov'reign of the skies,
And will thou bow thy gracious ear?
While feeble mortals raise their cries,
Wilt thou, the great JEHOVAH, hear?

2 How shall thy servants give thee rest,
Till *Zion's* mould'ring walls thou raise?
Till thy own pow'r shall stand confess'd,
And make *Jerusalem* a praise?

3 Look down, O God, with pitying eye;
Revive thy work with power around;
See what wide realms in darkness lie,
And hurl their idols to the Ground.

4 Loud let the gospel-trumpet blow,
And call the nations from afar;
Let all the isles their Saviour know,
And earth's remotest ends draw near.

5 On all our souls let grace descend,
Like heav'nly dew in copious show'rs,
That we may call our God our friend,
That we may hail salvation ours.

6 Then shall each age and rank agree
United shouts of joy to raise;
And *Zion*, made a praise by thee,
To thee shall render back the praise.

H Y M N 83, L. M. *For a Public Fast in War.*

1 WHILE o'er our guilty land, O Lord,
We view the terrors of the sword;
Oh! whither shall the helpless fly?
To whom but thee direct their cry?

2 The helpleſs ſinner's cries and tears
Are grown familiar to thine ears;
Oft has thy mercy ſent relief,
When all was fear and hopeleſs grief.

3 On thee, our guardian God, we call,
Before thy throne of grace we fall;
And is there no deliv'rance there?
And muſt we periſh in diſpair?

4 See, we repent, we weep, we mourn,
To our forſaken God we turn;
O ſpare our guilty country, ſpare
The church which thou haſt planted here.

5 We plead thy grace indulgent God;
We plead thy Son's atoning blood;
We plead thy gracious promiſes,
And are they unavailing pleas?

6 Theſe pleas, preſented at thy throne,
Have brought ten thouſand bleſſings down
On guilty lands in helpleſs woe;
Let them prevail to ſave us too!

HYMN 84, C. M. *Thankſgiving for Victory.*

1 TO thee who reign'ſt ſupreme above,
And reign'ſt ſupreme below,
Thou God of wiſdom, power, and love,
We our ſucceſſes owe.

2 The thundering horſe, the martial band
Without thine aid were vain;
And vict'ry flies at thy command
To crown the bright campaign.

3 Thy mighty arm, unſeen, was nigh,
When we our foes aſſail'd;
'Tis thou haſt rais'd our honours high,
And o'er their hoſts prevail'd.

4 Their mounds, their camps, their lofty towers
Into our hands are giv'n,
Not from defert or ſtrength of ours,
But thro' the grace of heav'n.

5 The Lord of hoſts, our helper lives;
His name be ever bleſt;
'Tis his own arm the vict'ry gives;
He grants his people reſt.

HYMN 85, L. M. *Thankſgiving for National Peace.*

1 GREAT Ruler of the earth and ſkies,
A word of thine Almighty breath
Can ſink the world, or bid it riſe;
Thy ſmile is life, thy frown is death.

2 When angry nations ruſh to arms,
And rage, and noiſe, and tumult reign,
And war reſounds its dire alarms,
And ſlaughter ſpreads the hoſtile plains;

3 Thy Sov'reign eye looks calmly down,
And marks their courſe, and bounds their pow'r;
Thy word the angry nations own,
And noiſe and war are heard no more,

4 Thou good, and wiſe, and righteous Lord,
All move ſubſervient to thy will;
And peace and war await thy word,
And thy ſublime decrees fulfil.

5 To thee we pay our grateful ſongs,
Thy kind protection ſtill implore;
O may our hearts, and lives, and tongues,
Confeſs thy goodneſs and adore.

HYMN 86, C. M. *Complaint and Hope in Sickness.*

1 LORD, I am pain'd; but I resign
My body to thy will;
'Tis grace, 'tis wisdom all divine,
Appoints the pains I feel.

2 I own thy providence, my God!
In ev'ry chast'ning stroke;
But while I smart beneath thy rod,
Thy presence I invoke.

3 Is not some blessed hour at hand
With health upon its wings?
Give it O God, thy swift command,
With all the joys it brings.

4 To thee my Saviour, and my Lord,
I now myself resign;
In life and death, I trust thy word,
I am for ever thine.

HYMN 87, S. M. *Submission under Afflictions.*

1 DOST thou my profit seek,
And chasten as a friend?
O God, I'll kiss the smarting rod;
There's hope yet in my end.

2 Dost thou thro' death's dark vale
Conduct to heav'n at last?
The future good will make amends
For all the evil past.

3 Lord, I would not repine
At strokes in mercy sent;
If the chastisement comes in love,
My soul shall be content.

HYMN 88, L. M. *Praise for Recovery from Sickness.*

1 AWHILE remain'd the doubtful strife,
'Till Jesus gave me back my life;
My life?—my soul, recal thy word,
'Tis life to see thy gracious Lord.

2 Why inconvenient *now* to die?
Vile unbelief, O tell me why?
When can it convenient be,
My loving Lord, to come to thee?

3 He saw me made the sport of hell,
He knew the tempter's malice well;
And when my soul had all to fear,
Then did the glorious sun appear!

4 O bless him!—bless, ye dying saints,
The God of grace, when nature faints!
He shew'd my flesh the gaping grave,
To shew me, he had power to save.

HYMN 89, C. M. *Morning Hymn.*

1 ONCE more, my soul, the rising day
Salutes thy waking eyes;
Once more, my voice thy tribute pay
To him that rolls the skies.

2 Night unto night his name repeats,
The day renews the sound,
Wide as the heav'n on which he sits,
To turn the seasons round.

'Tis he supports my mortal frame,
My tongue shall speak his praise;
My sins would rouse his wrath to flame,
And yet his wrath delays.

4 A thousand wretched souls are fled
Since the last setting sun,
And yet thou length'nest out my thread,
And yet my moments run.

5 Dear God, let all my hours be thine,
Whilst I enjoy the light:
Then shall my soul in smiles decline,
And bring a pleasant night.

HYMN 90, C. M. *Evening Hymn.*

1 LORD, thou wilt hear me when I pray;
I am for ever thine;
I fear before thee all the day,
Nor would I dare to sin.

2 And while I rest my weary head,
From cares and bus'ness free,
'Tis sweet conversing on my bed,
With my own heart and thee.

3 I pay this evening sacrifice;
And when my work is done,
Great God, my faith and hope relies
Upon thy grace alone.

4 Thus with my thoughts compos'd to peace,
I'll give mine eyes to sleep:
Thy hand in safety keeps my days,
And will my slumbers keep.

HYMN 91, S. M. *Lord's Day Morning.*

1 WELCOME sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes!

2 The King himself comes near,
And feasts his saints to-day;

There we may sit, and see him there,
And love, and praise, and pray.

3 One day amidst the place
Where my great God hath been,
Is sweeter than ten thousand days
Of pleasurable sin.

HYMN 92, C. M. *Lord's Day Evening.*

1 FREQUENT the day of God returns
To shed its quick'ning beams;
And yet how slow devotion burns!
How languid are its flames!

2 Accept our faint attempts to love,
Our frailties, Lord, forgive;
We would be like thy saints above,
And praise thee while we live.

3 Increase, O Lord, our faith and hope,
And fit us to ascend,
Where the assembly ne'er breaks up,
The sabbath ne'er shall end.

HYMN 93, L. M. *Dismission.*

1 DISMISS us with thy blessing, Lord,
Help us to feed upon thy word,
All that has been amiss forgive,
And let thy truth within us live.

2 Tho' we are guilty, thou art good,
Wash all our works in Jesu's blood;
Give ev'ry fetter'd soul release,
And bid us all depart in peace.

HYMN 94, L. M. *The Spread of the Gospel.*

1 TO distant lands thy gospel send,
And thus thy empire wide extend:
To Gentile, savage, Turk, and Jew,
Thou King of grace! salvation shew.

2 Where'er thy ſun, or light ariſe,
Thy name, O God! immortalize:
May nations yet unborn confeſs,
Thy wiſdom, pow'r, and righteouſneſs.

H Y M N 95, C. M. *Song of Moſes and the Lamb.*

1 WE ſing the glories of thy love,
We ſound thy dreadful name;
The Chriſtian church unites the ſongs
Of Moſes and the Lamb.

2 Great God, how wond'rous are thy works
Of vengeance, and of grace!
Thou King of ſaints, Almighty Lord,
How juſt and true thy ways!

3 Who dares refuſe to fear thy name,
Or worſhip at thy throne!
Thy judgments ſpeak thine holineſs
Thro' all the nations known.

H Y M N 96, C. M. *Song of Zacharias.*

1 NOW be the God of Iſrael bleſs'd
Who makes his truth appear;
His mighty hand fulfils his word,
And all the oaths he ſwear.

2 Now he bedews King David's root
With bleſſings from the ſkies;
He makes the branch of promiſe grow,
The promiſ'd Horn ariſe.

3 " Be ev'ry vale exalted high,
" Sink ev'ry mountain low;
" The proud muſt ſtoop, and humble ſouls
" Shall his ſalvation know.

4 " The heathen realm with Iſrael's land
" Shall join in ſweet accord;

" And thoſe that ſit in darkneſs ſee
" The glory of the Lord."

H Y M N 97, L. M. *Song of Mary.*

1 OUR ſouls ſhall magnify the Lord,
In God the Saviour we rejoice;
While we repeat the Virgin's ſong,
May the ſame ſpirit tune our voice.

2 Let ev'ry nation call her bleſs'd
And endleſs years prolong her fame;
But God alone muſt be ador'd;
Holy and rev'rend is his name.

3 He ſpake to Abra'am and his ſeed,
In thee ſhall all the earth be bleſs'd:
The mem'ry of that ancient word
Lay long in his eternal breaſt.

4 But now no more ſhall Iſr'el wait,
No more the Gentiles lie forlorn;
Lo, the deſire of nations comes;
Behold the promis'd ſeed is born!

H Y M N 98, C. M. *Song of Simeon.*

1 LORD, let thy ſervant now depart
Into thy promis'd reſt;
Since my expecting eyes have been
With thy ſalvation bleſs'd;

2 Which till this time thy favour'd ſaints
And prophets only knew,
Long ſince prepar'd but now ſet forth
In all the people's view.

3 A light, to ſhew the heathen world
The way of ſaving grace,
Alſo the light and glory both
Of *Iſr'el's* choſen race.

4 To Father, Son and Holy Ghoſt,
The God, whom we adore,
Be glory, as it was, is now,
And ſhall be ever more.

H Y M N 99, P. M. *A Proſpect of Eternity.*

1 LO! on a narrow neck of land,
'Twixt two unbounded ſeas I ſtand,
Yet how inſenſible!
A point of time, a moment's ſpace,
Removes me to yon' heav'nly place,
Or—ſhuts me up in hell.

2 O God, my inmoſt ſoul convert,
And deeply on my thoughtful heart
Eternal things impreſs;
Give me to feel their ſolemn weight
And ſave me ere it be too late,
Wake me to righteouſneſs.

3 Before me place, in bright array,
The pomp of that tremendous day,
When thou with clouds ſhalt come
To judge the nations at thy bar:
And tell me, Lord, ſhall I be there
To meet a joyful doom:

4 Be this my one great buſ'neſs here,
With holy trembling, holy fear,
To make my calling ſure!
Thine utmoſt counſel to fulfil,
And ſuffer all thy righteous will,
And to the end endure!

5 Then, Saviour, then my ſoul receive,
Tranſported from this vale, to live
And reign with thee above;
Where faith is ſweetly loſt in ſight,
And hope, in full ſupreme delight
And everlaſting love.

HYMN 100, L. M. *A Covenant God.*

1 IN thee O God, we put our truſt,
Thy hands have form'd us from the duſt,
Thou haſt preſerv'd us to this hour,
The monuments of grace and pow'r.

2 Thou art our God, our cov'nant God,
By oath and promiſe ſeal'd with blood;
Through faith in Chriſt we make this claim
And call thee by that bleſſed name.

3 The world and fleſhly luſt combine,
Our faith and hope to undermine;
While ſatan joins his ſavage pow'r
Our ſouls to frighten or devour.

4 Too weak in our own ſtrength to ſtand,
We ſeek protection from thy hand;
Their dread aſſaults and rage controul,
And in theſe conflicts ſave our ſoul.

5 Encourag'd by thine oath and word,
We dare rely upon the Lord;
Grace ſhall prevail againſt the foe,
And God will bring us ſafely through.

DOXOLOGIES.

I.

1 GLORY to God the Father's name,
Who from our ſinful race,
Choſe out his people to proclaim
The honours of his grace.

2 Glory to God the Son be paid,
Who dwelt in humble clay,
And, to redeem us from the dead,
Gave his own life away.

4 Glory to God the Spirit give,
From whoſe almighty pow'r

Our souls their heav'nly birth derive,
And bless the happy hour.

4. Glory to God that reigns above,
Th' eternal Three in One,
Who, by the wonders of his love,
Has made his nature known.

II.

TO God the Father, God the Son,
And God the Spirit, Three in One,
Be honour, praise, and glory giv'n,
By all on earth and all in heav'n.

III.

TO Father, Son and Holy Ghost,
The God, whom we adore,
Be glory, as it was, is now,
And shall be evermore.

IV.

TO praise the Father and the Son,
And Spirit all divine,
The One in Three, and Three in One,
Let saints and angels join.

V.

GIVE to the Father praise,
Give glory to the Son,
And to the Spirit of his grace
Be equal honour done.

VI.

TO God the Father's throne
Perpetual honours raise,
Glory to God the Son,
To God the Spirit praise:
With all our pow'rs,
Eternal King,
Thy name we sing,
While faith adores,

THE

HEIDELBERGH

CATECHISM,

OR

METHOD OF INSTRUCTION

IN THE

CHRISTIAN RELIGION:

AS THE SAME IS TAUGHT IN THE REFORMED CHURCHES AND SCHOOLS IN HOLLAND.

TOGETHER WITH

THE ARTICLES OF FAITH, AND LITURGY OF SAID CHURCH.

TRANSLATED FOR THE USE OF THE REFORMED PROTESTANT DUTCH CHURCH IN THE CITY OF NEW-YORK.

—TOGETHER WITH AN APPENDIX—

CONTAINING,

ARTICLES EXPLANATORY OF THE GOVERNMENT AND DISCIPLINE OF THE REFORMED DUTCH CHURCH IN THE UNITED STATES OF AMERICA.

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—1797.—

HEIDELBERGH CATECHISM.

I. LORD'S DAY.

Q. 1. WHAT *is thy only comfort in life and death?*

A. That I with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ, who with his precious blood hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that without the will of my heavenly Father, not a hair can fall from my head; yea that all things must be subservient to my salvation, and therefore by his holy spirit, he also assures me of eternal life, and makes me sincerely willing and ready, henceforth to live unto him.

Q. 2. *How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happily?*

A. Three; the first, how great my sins and miseries are: the second, how I may be delivered from all my sins and miseries: the third, how I shall express my gratitude to God for such deliverance.

THE FIRST PART.

OF THE MISERY OF MAN.

II. LORD'S DAY.

Q. 3. *Whence knowest thou thy misery?*

A. Out of the law of God.

Q. 4. *What doth the law of God require of us?*

A. Christ teaches us that briefly, Mat. xxii. 37—40. "Thou shalt love the Lord thy God with

all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first and the great command, and the second is like to this, Thou shalt love thy neighbour as thyself. On these two commands hang the whole law and the prophets."

Q. 5. *Canst thou keep all these things perfectly?*

A. In no wise; for I am prone by nature to hate God and my neighbour.

III. LORD's DAY.

Q. 6. *Did God then create man so wicked and perverse?*

A. By no means; but God created man good, and after his own image, in righteousness and true holiness, that he might rightly know God his Creator, heartily love him, and live with him in eternal happiness to glorify and praise him.

Q. 7. *Whence then proceeds this depravity of human nature?*

A. From the fall and disobedience of our first parents, Adam and Eve, in Paradise; hence our nature is become so corrupt, that we are all conceived and born in sin.

Q. 8. *Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?*

A. Indeed we are; except we are regenerated by the spirit of God.

IV. LORD's DAY.

Q. 9. *Doth not God then do injustice to man, by requiring from him in his law, that which he cannot perform?*

A. Not at all: For God made man capable of performing it: but man, by the instigation of the

devil, and his own wilful disobedience, deprived himself and all his posterity of those divine gifts.

Q. 10. *Will God suffer such disobedience and rebellion to go unpunished?*

A. By no means: but is terribly displeased with our original as well as actual sins; and will punish them in his just judgment temporally and eternally, as he hath declared, "Cursed is every one that continueth not in all things, which are written in the book of the law, to do them."

Q. 11. *Is not God then also merciful?*

A. God is indeed merciful, but also just; therefore his justice requires, that sin which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment, both of body and soul.

THE SECOND PART.

Of MAN's DELIVERANCE.

V. LORD's DAY.

Q. 12. *Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, is there no way by which we may escape that punishment, and be again received into favour?*

A. God will have his justice satisfied; and therefore we must make this full satisfaction, either by ourselves, or by another.

Q. 13. *Can we ourselves then make this satisfaction?*

A. By no means; but on the contrary we daily increase our debt.

Q. 14. *Can there then be found any where, one who is a mere creature, able to satisfy for us?*

A. None; for first, God will not punish any other creature for the sin which man hath committed; and further, no mere creature can sustain the

burden of God's eternal wrath againſt ſin, ſo as to deliver others from it.

Q. 15. *What ſort of a mediator and deliverer then muſt we ſeek for?*

A. For one who is very man, and perfectly righteous; and yet more powerful than all creatures; that is, one who is alſo very God.

VI. LORD's DAY.

Q. 16. *Why muſt he be very man, and alſo perfectly righteous?*

A. Becauſe the juſtice of God requires that the ſame human nature, which hath ſinned, ſhould likewiſe make ſatisfaction for ſin; and one who is himſelf a ſinner cannot ſatisfy for others.

Q. 17. *Why muſt he in one perſon be alſo very God?*

A. That he might, by the power of his Godhead, ſuſtain in his human nature, the burthen of God's wrath; and might obtain for, and reſtore to us, righteouſneſs and life.

Q. 18. *Who then is that mediator, who is in one perſon both very God, and a real righteous man?*

A. Our Lord Jeſus Chriſt, "who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption."

Q. 19. *Whence knoweſt thou this?*

A. From the holy goſpel, which God himſelf revealed firſt in Paradiſe; and afterwards publiſhed by the patriarchs and prophets, and was pleaſed to repreſent it, by the ſhadows of ſacrifices and the other ceremonies of the law; and laſtly, has accompliſhed it by his only begotten Son.

VII. LORD's DAY.

Q. 20. *Are all men then, as they periſhed in Adam, ſaved by Chriſt?*

A. No; only those who are ingrafted into him and receive all his benefits, by a true faith.

Q. 21. *What is true faith?*

A. True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in his word, but also an assured confidence, which the Holy Ghost works by the gospel, in my heart; that not only to others, but to me also, remission of sin, everlasting righteousness and salvation, are freely given by God, merely of grace, only for the sake of Christ's merits.

Q. 22. *What is then necessary for a christian to believe?*

A. All things promised us in the gospel, which the articles of our Catholic undoubted christian faith briefly teach us.

Q. 23. What are these articles?

A. I. *I believe in God, the Father Almighty, maker of heaven and earth.*

II. *And in Jesus Christ, his only begotten Son, our Lord:*

III. *Who was conceived by the Holy Ghost, born of the Virgin Mary:*

IV. *Suffered under Pontius Pilate; was crucified, dead and buried: He descended into Hell:*

V. *The third day he rose again from the dead:*

VI. *He ascended into heaven, and sitteth at the right hand of God the Father Almighty:*

VII. *From thence he shall come to judge the quick and the dead.*

VIII. *I believe in the Holy Ghost.*

IX. *I believe an holy Catholic church: the communion of saints:*

X. *The forgiveness of sins:*

XI. *The resurrection of the body:*

XII. *And the life everlasting. Amen.*

VIII. LORD's DAY.

Q. 24. *How are these articles divided?*

A. Into three parts; the first is of God the Father, and our creation; the second of God the Son, and our redemption; the third of God the Holy Ghost, and our sanctification.

Q. 25. *Since there is only but one divine essence, why speakest thou of Father, Son, and Holy Ghost?*

A. Because God hath so revealed himself in his word, that these three distinct persons are the one only true and eternal God.

OF GOD THE FATHER.

IX. LORD's DAY.

Q. 26. *What believest thou when thou sayest,* "I BELIEVE IN GOD THE FATHER ALMIGHTY MAKER OF HEAVEN AND EARTH?"

A. That the eternal Father of our Lord Jesus Christ (who of nothing made heaven and earth, with all that is in them; who likewise upholds and governs the same by his eternal counsel and providence) is for the sake of Christ his Son, my God, and my Father; on whom I rely so entirely, that I have no doubt, but he will provide me with all things necessary for soul and body: and further, that he will make whatever evils he sends upon me, in this valley of tears, turn out to my advantage; for he is able to do it, being Almighty God and willing, being a faithful Father.

X. LORD's DAY.

Q. 27. *What dost thou mean by the providence of God?*

A. The Almighty and every where present power of God; whereby, as it were by his hand he upholds and governs heaven, earth, and all creatures; so that herbs and grass, rain and drought,

fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, all things come, not by chance, but by his fatherly hand.

Q. 28. *What advantage is it to us to know that God has created, and by his providence doth still uphold all things?*

A. That we may be patient in adversity, thankful in prosperity; and that in all things, which may hereafter befal us, we place our firm trust in our faithful God and Father, that nothing shall seperate us from his love, since all creatures are so in his hand, that without his will they cannot so much as move.

Of GOD the SON.

XI. LORD's DAY.

Q. 29. *Why is the Son of God called* JESUS, *that is a Saviour?*

A. Because he saveth us, and delivereth us from our sins; and likewise, because we ought not to seek, neither can find salvation in any other.

Q. 30. *Do such then believe in Jesus the only Saviour, who seek their salvation and happiness of saints, of themselves, or any where else?*

A. They do not: for though they boast of him in words, yet in deeds they deny Jesus the only deliverer and Saviour; for one of these two things must be true, that either Jesus is not a complete Saviour; or that they who by a true faith receive this Saviour, must find all things in him necessary to their salvation.

XII. LORD's DAY.

Q. 31. *Why is he called* CHRIST, *that is anointed?*

A. Because he is ordained of God the Father, and anointed with the Holy Ghost, to be our chief

prophet and teacher; who has fully revealed to us the secret counsel and will of God concerning our redemption: and to be our only High Priest, who by the one sacrifice of his body, has redeemed us, and makes continual intercession with the Father for us; and also to be our eternal King, who governs us by his word and spirit; and who defends and preserves us in the enjoyment of that salvation he has purchased for us.

Q. 32. *But why art thou called a christian?*

A. Because I am a member of Christ by faith, and thus am partaker of his anointing, that so I may confess his name, and present myself a living sacrifice of thankfulness to him: and also that with a free and good conscience I may fight against sin and satan in this life; and afterwards reign with him eternally, over all creatures.

XIII. LORD's DAY.

Q. 33. *Why is Christ called the* ONLY BEGOTTEN SON *of* GOD, *since we are also the children of God?*

A. Because Christ alone is the eternal and natural Son of God; but we are children adopted of God, by grace, for his sake.

Q. 34. *Wherefore callest thou him our* LORD?

A. Because he hath redeemed us, both soul and body, from all our sins, not with gold or silver but with his precious blood, and hath delivered us from all the power of the devil, and thus hath made us his own property.

XIV. LORD's DAY.

Q. 35. *What is the meaning of these words—* "HE WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY?"

A. That God's eternal Son, who is, and con-

tinueth true and eternal God, took upon him the very nature of man, of the flesh and blood of the Virgin Mary, by the operation of the Holy Ghost, that he might also, be the true seed of David, like unto his brethren in all things, sin excepted.

Q. 36. *What profit dost thou receive by Christ's holy conception and nativity?*

A. That he is our mediator; and with his innocence and perfect holiness, covers in the sight of God, my sins, wherein I was conceived and brought forth!

XV. LORD's DAY.

Q. 37. *What dost thou understand by the word,* "HE SUFFERED?"

A. That he, all the time he lived on earth, but especially at the end of his life, sustained in body and soul, the wrath of God against the sins of all mankind, that so by his passion, as the only propitiatory sacrifice, he might redeem our body and soul from everlasting damnation, and obtain for us the favour of God, righteousness and eternal life.

Q. 38. *Why did he suffer under Pontius Pilate, as his judge?*

A. That he, being innocent, and yet condemned by a temporal judge, might thereby free us from the severe judgment of God to which we were exposed.

Q. 39. *Is there any thing more in his being crucified, than if he had died some other death?*

A. Yes [there is]; for thereby I am assured, that he took on him the curse which lay upon me; for the death of the cross was accursed of God.

XVI. LORD's DAY.

Q. 40. *Why was it necessary for Christ to humble himself even to death?*

A. Because with respect to the justice and truth of God, satisfaction for our sins could be made no otherwise than by the death of the Son of God.

Q. 41. *Why was he also* "BURIED?"

A. Thereby to prove that he was really dead.

Q. 42. *Since then Christ died for us, why must we also die?*

A. Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into eternal life.

Q. 43. *What further benefit do we receive from the sacrifice and death of Christ on the cross?*

A. That by virtue thereof, our old man is crucified, dead and buried with him; that so the corrupt inclinations of the flesh may no more reign in us; but that we may offer ourselves unto him a sacrifice of thanksgiving.

Q. 44. *Why is there added,* "HE DESCENDED INTO HELL?"

A. That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ by his inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all his sufferings, but especially on the cross, hath delivered me from the anguish and torments of hell.

XVII. LORD's DAY.

Q. 45. *What doth the* RESURRECTION *of Christ profit us?*

A. First; by his resurrection he hath overcome death, that he might make us partakers of that righteousness which he had purchased for us by his death; secondly, we are also by his power, raised up to a new life, and lastly, the resurrection of Christ is a sure pledge of our blessed resurrection.

XVIII. LORD's DAY.

Q. 46. *How doſt thou underſtand theſe words,* "HE ASCENDED INTO HEAVEN?"

A. That Chriſt, in ſight of his diſciples was taken up from earth into heaven, and that he continues there for our intereſt, until he come again to judge the quick and the dead.

Q. 47. *Is not Chriſt then with us even to the end of the world, as he hath promiſed?*

A. Chriſt is very man and very God: with reſpect to his human nature, he is no more on earth; but with reſpect to his Godhead, majeſty, grace and ſpirit, he is at no time abſent from us.

Q. 48. *But if his human nature is not preſent, wherever his Godhead is, are not then theſe two natures in Chriſt ſeparated from one another?*

A. Not at all; for ſince the Godhead is incomprehenſible and omnipreſent; it muſt neceſſarily follow that the ſame is not limited with the human nature he aſſumed, and yet remains perſonally united to it.

Q. 49. *Of what advantage to us is Chriſt's aſcenſion into heaven?*

A. Firſt, that he is our advocate in the preſence of his Father in heaven: ſecondly, that we have our fleſh in heaven as a ſure pledge, that he as the head will alſo take up to himſelf, us his members: thirdly, that he ſends us his ſpirit as an earneſt, by whoſe power we "ſeek the things which are above, where Chriſt ſitteth on the right hand of God, and not things on earth."

XIX. LORD's DAY.

Q. 50. *Why is it added,* "AND SITTETH AT THE RIGHT HAND OF GOD?"

A. Becauſe Chriſt is aſcended into heaven for

this end. that he might there appear as head of his church, by whom the Father governs all things.

Q. 51. *What profit is this Glory of Christ our head, unto us?*

A. First, that by his holy spirit he poureth out heavenly graces upon us his members: and then that by his power he defends and preserves us against all our enemies.

Q. 52. *What comfort is it to thee that* "CHRIST SHALL COME AGAIN TO JUDGE THE QUICK AND THE DEAD?"

A. That in all my sorrows and persecutions, with uplifted head I look for the very same person, who before offered himself for my sake to the tribunal of God, and hath removed all curse from me, to come as judge from heaven: who shall cast all his and my enemies into everlasting condemnation but shall translate me with all his chosen ones to himself, into heavenly joys and glory.

OF GOD THE HOLY GHOST.

XX. LORD'S DAY.

Q. 53 *What dost thou believe concerning the* HOLY GHOST?

A. First, that he is true and co-eternal God with the Father and the Son: secondly, that he is also given me, to make me by a true faith, partaker of Christ and all his benefits, that he may comfort me and abide with me for ever.

XXI. LORD'S DAY.

Q. 54. *What believest thou concerning the* "HOLY CATHOLIC CHURCH" *of Christ?*

A. That the Son of God from the beginning to the end of the world, gathers, defends, and pre-

ſerves to himſelf by his ſpirit and word, out of the whole human race, a church choſen to everlaſting life, agreeing in true faith; and that I am, and for ever ſhall remain, a living member thereof.

Q. 55. *What do you underſtand by* "THE COMMUNION OF SAINTS?"

A. Firſt, that all and every one who believes being members of Chriſt, are in common, partakers of him, and of all his riches and gifts: ſecondly, that every one muſt know it to be his duty readily and cheerfully to employ his gifts for the advantage and ſalvation of other members.

Q. 56. *What believeſt thou concerning* "THE FORGIVENESS OF SINS?"

A. That God for the ſake of Chriſt's ſatisfaction, will no more remember my ſins, neither my corrupt nature, againſt which I have to ſtruggle all my life long; but will graciouſly impute to me the righteouſneſs of Chriſt, that I may never be condemned before the tribunal of God.

XXII. LORD's DAY.

Q. 57. *What comfort doth the* RESURRECTION *of the* BODY *afford thee?*

A. That not only my ſoul after this life, ſhall be immediately taken up to Chriſt its head; but alſo, that this my body, being raiſed by the power of Chriſt, ſhall be re-united with my ſoul, and made like unto the glorious body of Chriſt.

Q. 58. *What comfort takeſt thou from the article of* LIFE EVERLASTING?

A. That ſince I now feel in my heart the beginning of eternal joy; after this life, I ſhall inherit perfect ſalvation, which "eye hath not ſeen, "nor ear heard, neither hath it entered into the

heart of man" to conceive! and that, to praise God therein for ever.

XXIII. LORD's DAY.

Q. 59. *But what doth it profit thee now that thou believest all this?*

A. That I am righteous in Christ, before God, and an heir of eternal life.

Q. 60. *How art thou righteous before God?*

A. Only by a true faith in Jesus Christ; so that, tho' my conscience accuse me, that I have grossly transgressed all the commands of God, and kept none of them, and am, still inclined to all evil; notwithstanding, God, without any merit of mine, but only of mere grace, grants and imputes to me, the perfect satisfaction, righteousness and holiness of Christ; even so, as if I never had had, nor committed any sin: yea as if I had fully accomplished all that obedience which Christ hath accomplished for me; in as much as I embrace such benefit with a believing heart.

Q. 61. *Why sayest thou, that thou are righteous by faith only?*

A. Not that I am acceptable to God, on account of the worthiness of my faith, but because only the satisfaction, righteousness, and holiness of Christ, is my righteousness before God; and that I cannot receive and apply the same to myself any other way than by faith only.

XXIV. LORD's DAY.

Q. 62. *But why cannot our good works be the whole, or part of our righteousness before God?*

A. Because, that the righteousness, which can be approved of before the tribunal of God, must be absolutely perfect, and in all respects conform-

able to the divine law: and also, that our best work in this life, are all imperfect and defiled with sin.

Q. 63. *What! do not our good works merit, which yet God will reward in this and in a future life?*

A. This reward is not of merit, but of grace.

Q. 64. *But doth not this doctrine make men carelefs and profane?*

A. By no means: for it is impossible that those who are implanted into Christ by a true faith should not bring forth fruits of thankfulness.

Of the SACRAMENTS.

XXV. LORD'S DAY.

Q. 65. *Since then we are made partakers of Christ and all his benefits by faith only, whence doth this faith proceed?*

A. From the Holy Ghost, who works faith in our hearts by the preaching of the gospel, and confirms it by the use of the sacraments.

Q. 66. *What are the sacraments?*

A. The sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof he may the more fully declare and seal to us the promise of the gospel; viz. that he grants us freely the remission of sin, and life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross.

Q. 67. *Are both word and sacraments, then, ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation?*

A. Yes indeed; for the Holy Ghost teaches us in the gospel, and assures us by the sacraments, that the whole of our salvation depends upon that one sacrifice of Christ, which he offered for us on the cross.

Q. 68. *How many sacraments has Christ instituted in the new covenant, or testament?*

A. Two, namely holy baptism, and the holy supper.

Of Holy BAPTISM.

XXVI. LORD's DAY.

Q. 69. *How art thou admonished and assured by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?*

A. Thus, that Christ appointed this external washing with water, adding thereto this promise, that I am as certainly washed by his blood and spirit from all the pollution of my soul, that is from all my sins, as I am washed externally with water, by which the filthiness of the body is commonly washed away.

Q. 70. *What is it to be washed with the blood and spirit of Christ.*

A. It is to receive of God the remission of sins, freely, for the sake of Christ's blood, which he shed for us by his sacrifice upon the cross; and also to be renewed by the Holy Ghost, and sanctified to be members of Christ; that so we may more and more die unto sin, and lead holy and unblameable lives.

Q. 71. *Where has Christ promised us, that he will as certainly wash us by his blood and spirit, as we are washed with the water of baptism?*

A. In the institution of baptism, which is thus expressed, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" "he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." This

promise is also repeated, where the scripture call baptism "the washing of regeneration, and t washing away of sins."

XXVII. LORD's DAY.

Q. 72. *Is then the external baptism with water the washing away of sin itself?*

A. Not at all; for the blood of Jesus Chri only, and the Holy Ghost, cleanse us from all sin.

Q. 73. *Why then doth the Holy Ghost call baptism "the washing of regeneration," and "the washing away of sins?"*

A. God speaks thus not without great cause, to wit, not only thereby to teach us, that as the filth of the body is purged away by water, so our sins are removed by the blood and spirit of Jesus Christ; but especially, that by this divine pledge and sign he may assure us, that we are spiritually cleansed from our sins as really, as we are externally washed with water.

Q. 74. *Are infants also to be baptized?*

A. Yes, for since they, as well as the adult, are included in the covenant and Church of God; and since redemption from sin by the blood of Christ, and the Holy Ghost, the author of faith, is promised to them no less than to the adult; they must therefore by baptism, as a sign of the covenant, be also admitted into the christian church; and be distinguished from the children of infidels, as was done in the old covenant or testament by circumcision, instead of which, baptism is instituted in the new covenant.

OF THE HOLY SUPPER OF OUR LORD JESUS CHRIST.

XXVIII. LORD'S DAY.

Q. 75. *How art thou admonished and assured in the Lord's Supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all his benefits?*

A. Thus, That Christ has commanded me and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him; adding these promises: first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes, the bread of the Lord broken for me, and the cup communicated to me: And further, that he feeds and nourishes my soul to everlasting life, with his crucified body, and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

Q. 76. *What is it then to eat the crucified body, and drink the shed blood of Christ?*

A. It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the pardon of sin, and life eternal; but also, besides that, to become more and more united to his sacred body by the Holy Ghost who dwells both in Christ and in us; so that we, though Christ is in heaven and we on earth, are notwithstanding "Flesh of his flesh, and bone of his bones;" and that we live and are governed for ever by one spirit, as members of the same body are by one soul.

Q. 77. *Where has Christ promised that he will as certainly feed and nourish believers with his body and*

blood, as they eat of this broken bread, and drink of the cup?

A. In the inſtitution of the ſupper, which is thus expreſſed; "The Lord Jeſus in the ſame night in which he was betrayed, took bread, and when he had given thanks, he brake it, and ſaid, take, eat; this is my body, which is broken for you; this do in remembrance of me: after the ſame manner alſo he took the cup, when he had ſupped, ſaying, this cup is the new teſtament in my blood: this do ye as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come."

This promiſe is repeated by the holy apoſtle Paul, where he ſays, "The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt? for we being many, are one bread and one body; becauſe we are all partakers of that one bread."

XXIX. LORD's DAY.

Q. 78. *Do then the bread and wine become the very body and blood of Chriſt?*

A. Not at all: but as the water in baptiſm is not changed into the blood of Chriſt, neither is the waſhing away of ſin itſelf, being only the ſign and confirmation thereof appointed of God; ſo the bread in the Lord's ſupper is not changed into the very body of Chriſt; though agreeable to the nature and properties of ſacraments, it is called the body of Chriſt Jeſus.

Q. 79. *Why then doth Chriſt call the bread his body, and the cup his blood, or the new covenant in his*

blood; and Paul the "Communion of the body and blood of Christ?"

A. Christ speaks thus, not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood, are the true meat and drink whereby our souls are fed to eternal life; but more especially by these visible signs and pledges to assure us that we are as really partakers of his true body and blood (by the operation of the holy Ghost) as we receive by the mouths of our bodies these holy signs in remembrance of him; and that all his sufferings and obedience, are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

XXV. LORD'S DAY.

Q. 80. *What difference is there between the Lord's supper and the Popish mass?*

A. The Lord's supper testifies to us, that we have a full pardon of all sin by the only sacrifice of Jesus Christ, which he himself has once accomplished on the cross; and, that we by the Holy Ghost are ingrafted into Christ, who according to his human nature is now not on earth, but in heaven, at the right hand of God his Father, and will there be worshipped by us:—but the mass teacheth that the living and dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be worshipped in them; so that the mass at bottom, is nothing else than a denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry.

Q. 81. *For whom is the Lord's supper instituted?*

A. For those who are truly sorrowful for their sins, and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities are covered by his passion and death; and who also earnestly desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves.

Q. 82. *Are they also to be admitted to this supper, who by confession and life declare themselves infidels and ungodly?*

A. No; for by this, the covenant of God would be profaned, and his wrath kindled against the whole congregation: therefore it is the duty of the christian church, according to the appointment of Christ and his apostles, to exclude such persons, by the keys of the kingdom of heaven, till they shew amendment of life.

XXXI. LORD's DAY.

Q. 83. *What are the keys of the kingdom of heaven?*

A. The preaching of the holy Gospel, and christian discipline or excommunication out of the christian church; by these two, the kingdom of heaven is opened to believers, and shut against unbelievers.

Q. 84. *How is the kingdom of heaven opened and shut by the preaching of the holy Gospel?*

A. Thus; when according to the command of Christ, it is declared and publicly testified to all and every believer, that whenever they receive the promise of the gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ's merits; and on the contrary, when it

is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God, and eternal condemnation, so long as they are unconverted:—according to which testimony of the gospel, God will judge them, both in this, and the life to come.

Q. 85. *How is the kingdom of heaven shut and opened by christian discipline?*

A. Thus; when according to the command of Christ, those who under the name of christians maintain doctrines, or practices inconsistent therewith; will not after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the church or to those who are thereunto appointed by the church; and if they despise their admonition, are by them forbid the use of the sacraments; whereby they are excluded from the christian church, and by God himself from the kingdom of Christ; and when they promise and shew real amendment, are again received as members of Christ and his church.

THE THIRD PART.

OF THANKFULNESS.

XXXII. LORD'S DAY.

Q. 86. *Since then we are delivered from our misery, merely of grace, through Christ, without any merit of ours; why must we still do good works?*

A. Because that Christ, having redeemed and delivered us by his blood, also renews us by his holy spirit, after his own image; that so we may testify by the whole of our conduct, our gratitude to God for his blessings, and that he may be praised by us: also, that every one may be assured in himself of his faith, by the fruits thereof; and that by

our godly converſation others may be gained Chriſt.

Q. 87. *Cannot they then be ſaved, who continuing in their wicked and ungrateful lives, are not converted to God?*

A. By no means; for the holy ſcripture declares that no unchaſte perſon, idolater, adulterer, thief, covetous man, drunkard, ſlanderer, robber, or any ſuch like, ſhall inherit the kingdom of God.

XXXIII. LORD's DAY.

Q. 88. *In how many parts doth the true converſion of man conſiſt?*

A. In two parts; in the mortification of the old, and in the quickening of the new man.

Q. 89. *What is the mortification of the old man?*

A. It is a ſincere ſorrow of heart, that we have provoked God by our ſins; and more and more to hate and flee from them.

Q. 90. *What is the quickening of the new man?*

A. It is a ſincere joy of heart in God, through Chriſt, and with love and delight to live according to the will of God in all good works.

Q. 91. *But what are good works?*

A. Only thoſe which proceed from a true faith, are performed according to the law of God, and to his glory; and not ſuch as are founded on our imaginations, or the inſtitutions of men.

XXXIV. LORD's DAY.

Q. 92. What is the law of God?

A. *God ſpake all theſe words,* Exod. xx. Deut. v. *ſaying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.*

I. COM.

Thou ſhalt have no other gods before me.

II. Com.

Thou shalt not make unto thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor serve them: for I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Com.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Com.

Remember the sabbath day, to keep it holy, six days shalt thou labour, and do all thy work, but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

V. Com.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Com.

Thou shalt not kill.

VII. Com.

Thou shalt not commit adultery.

VIII. Com.

Thou shalt not steal.

IX. Com.

Thou shalt not bear false witness against thy neighbour.

X. COM.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Q. 93. *How are these ten commands divided?*

A. Into two tables, the first of which teaches us how we must behave towards God; the second what duties we owe to our neighbour.

Q. 94. *What doth God enjoin in the first command?*

A. That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, sorcery, soothsaying, superstition, invocation of saints, or any other creatures, and learn rightly to know the only true God; trust in him alone, with humility and patience submit to him, expect all good things from him only; love, fear, and glorify him with my whole heart: so that I renounce and forsake all creatures, rather than commit even the least thing, contrary to his will.

Q. 95. *What is idolatry?*

A. Idolatry is instead of, or besides that one true God, who has manifested himself in his word, to contrive, or have any other object in which men place their trust.

XXIV. LORD'S DAY.

Q. 96. *What doth God require in the second command?*

A. That we in no wise represent God by images, nor worship him in any other way than he has commanded in his word.

Q. 97. *Are images then not at all to be made?*

A. God neither can, nor may be represented by any means: but as to creatures, tho' they may be represented, yet God forbids to make, or have

any resemblance of them, either in order to worship them or to serve God by them.

Q. 98 *But may not images be tolerated in the churches, as books to the laity?*

A. No; for we must not pretend to be wiser than God, who will have his people taught, not by dumb images, but by the lively preaching of his word.

XXXVI. LORD's DAY.

Q. 99. *What is required in the third command?*

A. That we, not only by cursing or perjury; but also by rash swearing, must not profane or abuse the name of God; nor by silence or connivance be partakers of these horrible sins in others; and briefly, that we use the holy name of God no otherwise than with fear and reverence; so that he may be rightly confessed and worshipped by us, and be glorified in all our words and works.

Q. 100. *Is then the profaning of God's name by swearing and cursing, so heinous a sin, that his wrath is kindled against those who do not endeavour as much as in them lies to prevent and forbid such cursing and swearing?*

A. It undoubtedly is, for there is no sin greater, or more provoking to God, than the profaning of his name; and therefore he has commanded this sin to be punished with death.

XXXVII. LORD's DAY.

Q. 101. *May we then swear religiously by the name of God?*

A. Yes; either when the magistrates demand it of the subjects; or when necessity requires us thereby to confirm fidelity and truth, to the glory of God, and the safety of our neighbour; for such

an oath is founded on God's word, and therefore was justly used by the saints, both in the old and new testament.

Q. 102. *May we also swear by saints or any other creature?*

A. No; for a lawful oath is calling upon God as the only one who knows the heart, that he will bear witness to the truth, and punish me if I swear falsely; which honour, is due to no creature.

XXXVIII. LORD's DAY.

Q. 103. *What doth God require in the fourth command?*

A. First, that the ministry of the gospel, and the schools be maintained; and that I, especially on the sabbath, that is on the day of rest, diligently frequent the church of God, to hear his word, to use the sacraments, publicly to call upon the Lord, and contribute to the relief of the poor, according as becomes a christian: secondly, that all the days of my life I cease from my evil works, and yield myself to the Lord, to work by his holy spirit in me; and thus begin in this life the eternal sabbath.

XXXIX. LORD's DAY.

Q. 104. *What doth God require in the fifth Command?*

A. That I shew all honour, love, and fidelity to my father and mother, and all in authority over me, and submit myself to their good instruction and correction, with due obedience; and also patiently bear with their weaknesses and infirmities, since it pleases God to govern us by their hand.

XL. LORD's DAY.

Q. 105. *What doth God require in the sixth command?*

A. That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonour, hate, wound or kill my neighbour, by myself or by another; but that I lay aside all desire of revenge: also, that I hurt not myself, or wilfully expose myself to any danger, wherefore also the magistrate is armed with the sword, to prevent murder.

Q. 106. *But this command speaks only to speak of murder?*

A. In forbidding murder, God teaches us, that he abhors the causes thereof; such as envy, hatred, anger, and desire of revenge; and that he accounts all these as murder.

Q. 107. *But is it enough that we dont kill any man in the manner mentioned above?*

A. No; for when God forbids envy, hatred, and anger; he commands us to love our neighbour as ourselves; to shew patience, peace, meekness, mercy, and all kindness, towards him, and prevent his hurt as much as in us lies: and that we do good, even to our enemies.

XLI. LORD's DAY.

Q. 108. *What doth the seventh command teach us?*

A. That all uncleanness is accursed of God, and that therefore we must with all our hearts detest the same, and live chastely and temperately, whether in holy wedlock, or in a single life.

Q. 109. *Doth God forbid in this command, only adultery, and such like gross sins?*

A. Since both our body and soul are temples of the Holy Ghost, he commands us to preserve them pure and holy; therefore he forbids all unchaste actions, gestures, words, thoughts, desires, and whatever can entice men thereto.

XLII. LORD's DAY.

Q. 110. *What doth God forbid in the eighth command?*

A. God forbids not only those thefts and robberies which are punishable by the magistrate but he comprehends under the name of theft all wicked tricks and devices, whereby we design, to appropriate to ourselves the goods which belong to our neighbour; whether it be by force, or under the appearance of *right*; as by unjust weights, ells, measures, *fraudulent* merchandize, false coins, usury, or by any other way forbidden by God; as also all covetousness, all abuse and waste of his gifts.

Q. 111. *But what doth God require in this command?*

A. That I promote the advantage of my neighbour in every instance I can or may; and deal with him as I desire to be dealt with by others; further*more also* that I faithfully labour, so that I may be able to relieve the needy.

XLIII. LORD's DAY.

Q. 112. *What is required in the ninth command?*

A. That I bear false witness against no man; nor falsify any man's words: that I be no backbiter, or slanderer; that I do not judge, or join in condemning any man rashly or unheard; but that I avoid all sorts of lies and deceit, as the proper works of the devil, unless I would bring down upon me the heavy wrath of God: likewise that in judgment and all other dealings I love the truth, speak it uprightly and confess it: also that I defend and promote, as much as I am able, the honour and good character of my neighbour.

XLIV. LORD's DAY.

Q. 113. *What doth the tenth command require us?*

A. That even the ſmalleſt inclination or thought nutrary to any of God's commands, never riſe in r hearts; but that at all times we hate all ſin th our whole hearts, and delight in all righte- ıſneſs.

Q. 114. *But can thoſe who are converted to God, ſfectly keep theſe commands?*

A. No; but even the holieſt men while in this ſe, have only ſmall beginnings of this obedience, t ſo, that with a ſincere reſolution, they begin live, not only according to ſome, but all the ɔmmands of God.

Q. 115. *Why will God then have the ten commands ſtrictly preached, ſince no man in this life can keep em?*

A. Firſt, that all our life time, we may learn ore and more to know our ſinful nature, and thus ec me the more earneſt in ſeeking the remiſſion f ſin, and righteouſneſs in Chriſt: likewiſe that e conſtantly endeavour and pray to God for the race of the holy ſpirit, that we may become mo e nd more conformable to the image of God, till re arrive at the perfection propoſed to us, in a life o come.

OF PRAYER.

XLV. LORD's DAY.

Q. 116. *Why is prayer neceſſary for chriſtians?*

A. Becauſe it is that chief part of thankfulneſs which God requires of us: and alſo *becauſe* God will give his grace and holy ſpirit to thoſe only who with ſincere deſires continually aſk them of him, and are thankful for them.

Q. 117. *What are the requisites of that p which is acceptable to God, and which he will l*

A. First, that we from the heart pray to th true God only, who hath manifested himse his word, for all things he hath commanded u ask of him: secondly, that we rightly and roughly know our need and misery, that so may deeply humble ourselves in the presenc his divine majesty; thirdly, that we may be persuaded that he, notwithstanding we are unwo of it, will, for the sake of Christ our Lord, certa hear our prayer, as he has promised us in his w

Q. 118. *What hath God commanded us to a him?*

A. All things necessary for soul and bo which Christ our Lord hath comprised, in prayer he himself has taught us.

Q. 119 *What are the words of that prayer?*

A. Our father which art in heaven, hallowe thy name. Thy kingdom come. Thy will be do earth, as it is in heaven. Give us this day our bread, and forgive us our debts, as we forgive our d ors, and lead us not into temptation; but delive from evil. For thine is the kingdom, the po and the glory, for ever. Amen.

XLVI. LORD's DAY.

Q. 120. *Why hath Christ commanded us to ad God thus,* "OUR FATHER?"

A. That immediately in the very beginning our prayer, he might excite in us a child-like verence for, and confidence in God, which are foundation of our prayer; namely, that God become our Father in Christ, and will much deny us what we ask of him in true faith, than parents will refuse us earthly things.

Q. 121. *What is it here added,* "WHICH ART IN HEAVEN?"

A. Lest we should form any earthly conceptions of God's heavenly majesty, and that we may expect from his Almighty power all things necessary for soul and body.

XLVII. LORD'S DAY.

Q. 122 *Which is the first petition?*

A. "HALLOWED BE THY NAME;" that is, grant us first rightly to know thee, and to sanctify, glorify and praise thee, in all thy works, in which thy power, wisdom, goodness, justice, mercy and truth are clearly displayed; and further grant, that we may so order and direct our whole life, our thoughts, words and actions, as that thy name may never be blasphemed, but rather honored and praised, on our account.

XLVIII. LORD'S DAY.

Q. 123. *Which is the second petition?*

A. "THY KINGDOM COME;" that is, rule us so by thy word and spirit, that we may submit ourselves more and more to thee; preserve and increase thy church, destroy the works of the devil, and all violence which would exalt itself against thee; and also, all wicked counsels devised against thy holy word; till the full perfection of thy kingdom takes place, wherein thou shalt be all in all.

XLIX. LORD'S DAY.

Q. 124. *Which is the third petition?*

A. "THY WILL BE DONE IN EARTH AS IT IN HEAVEN;" that is, grant that we and all men may renounce our own will, and without murmuring obey thy will which is only good,

that so every one may attend to and perform
duties of his station and calling as willingly a
faithfully, as the Angels do in heaven.

L. LORD's DAY.

Q. 125. *Which is the fourth petition?*

A. "GIVE US THIS DAY OUR DAI
BREAD; that is, be pleased to provide us with
things necessary for the body, that we may there
acknowledge thee to be the only fountain of
good, and that neither our care nor industry n
even thy gifts, can profit us without thy blessin
and therefore that we may withdraw our tr
from all creatures, and place it alone in thee.

LI. LORD's DAY.

Q. 126. *Which is the fifth petition?*

A. "AND FORGIVE US OUR DE TS AS W
FORGIVE OUR DEBTORS;" that is, be pleas
for the sake of Christ's blood, not to impute to
poor sinners, our transgressions, nor that depravi
ty which always cleaves to us; even as we fee
this evidence of thy grace in us, that it is ou
firm resolution from the heart, to forgive ou
neighbour.

LII. LORD's DAY.

Q. 127. *Which is the sixth petition?*

A. "AND LEAD US NOT INTO TEMPTATI
ON, BUT DELIVER US FROM EVIL;" that is
since we are so weak in ourselves, that we cannot
stand a moment; and besides this, since our mortal
enemies, the devil, the world, and our own flesh,
cease not to assault us; do thou therefore preserve
and strengthen us by the power of thy holy Spirit,
that we may not be overcome in this spiritual

parfare; but conſtantly and ſtrenuouſly may re-
ſiſt *our foes*, till at laſt we obtain a complete vic-
tory.

Q. 128. *How doſt thou conclude thy prayer?*

A. "FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY FOR EVER;" that is, all theſe we aſk of thee, becauſe thou being our King and Almighty, art willing and able to give us all good; and all this we pray for, that thereby not we, but thy holy name may be glorified for ever.

Q. 129. *What doth the word "AMEN" ſignify?*

A. "AMEN," ſignifies, it ſhall truly and certainly be; for my prayer is more aſſuredly heard of God, than I feel in my heart, that I deſire theſe things of him.

THE END OF THE CATECHISM.

A COMPENDIUM OF THE CHRISTIAN RELIGION

FOR THOSE WHO INTEND TO APPROACH THE HOLY SUPPER OF THE LORD.

1. Q. HOW *many things are necessary for thee to know that thou enjoying real comfort mayest live and die happy?*

A. Three: first how great my sins and miseries are; the second, how I may be delivered from all my sins and miseries: the third, how I shall express my gratitude to God for such deliverance.

THE FIRST PART.
OF THE MISERY OF MAN

2. Q. *Whence knowest thou thy misery?*

A. Out of the law of God.

3. Q. *What hath God Commanded thee in his law?*

A. That is contained in the ten commandments which he hath revealed in scripture, as follows:

Exodus 20. and *Deut.* 5. 4, 5, &c. I am the Lord thy God which have brought thee out of the land of Egypt out of the house of bondage.

1. Com. Thou shalt have no other Gods before me.

2. Com. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above; or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

3. Com. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

4. Com. Remember the sabbath day, to keep it holy: six days shalt thou labour, and do all thy work

nt the seventh day is the sabbath of the Lord thy God ; n it thou shalt not do any work, thou, nor thy son, nor hy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates, for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day and hallowed it.

5. Com. Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

6. Com. Thou shalt not kill.

7. Com. Thou shalt not commit adultery.

8. Com. Thou shalt not steal.

9. Com. Thou shalt not bear false witness against thy neighbour.

10. Com. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

4. Q. *How are the ten commandments divided ?*

A. Into two tables.

5. Q. *Which is the sum of what God requires of thee, in the four commandments of the first table ?*

A. That I shall love the Lord my God, with all my heart, with all my soul, with all my mind, and with all my strength : this is the first and great commandment.

6. Q. *Which is the sum of what God commands thee, in the six commandments of the second table ?*

A. That I shall love my neighbour as myself : on these two commandments hang the whole law and the prophets.

7. Q. *Canst thou keep all these things perfectly ?*

A. In no wise : for I am prone by nature to hate God and my neighbour ; and to transgress the commandments of God in thought, word, and deed.

8. Q. *Hath God created thee naturally so wicked and perverse ?*

A. By no means : but he created me good and after his own image, in the true knowledge of God, in righteousness and in holiness.

9. Q. *Whence then proceeds that depravity which is in thee?*

A. From the fall and disobedience of *Adam* and *Eve* in Paradise, hence our nature is become so corrupt that we are all conceived and born in sin.

10. Q. *What was that disobedience?*

A. That they did eat of the fruit of the tree, which God had forbidden them.

11. Q. *Does the disobedience of* Adam *concern us?*

A. Certainly; for he is the Father of us all; and we have all sinned in him.

12. Q. *Are we then incapable of doing any good as of ourselves; and prone to all manner of wickedness?*

A. Indeed we are: unless we are regenerated by the Spirit of God.

13. Q. *Will God suffer such disobedience and corruption to go unpunished?*

A. By no means: but in his just judgment will punish them, both in time and eternity, as is written: *cursed is every one that continueth not in all things, which are written in the book of the law to do them.*

The Second Part.

Of MAN's DELIVERANCE out of his MISERY.

14. Q. *By what means canst thou escape this punishment, and be again received into favour?*

A. By such a Mediator, who is in one person very God, and a real righteous man.

15. Q. *Who is that Mediator?*

A. Our Lord Jesus Christ, who in one person is true God, and a real righteous man.

16. Q. *Could not the Angels be our mediators?*

A. No: for they are neither God nor men.

17. Q. *Cannot the Saints be our mediators?*

A. No: for they themselves have sinned, and have obtained salvation by no other means than through this Mediator.

18. Q. *Shall all men then be saved by the Mediator Jesus, as they are all condemned in* Adam?

A. No: but those only who receive him by a true faith: as it is written, "John 3. 16. for God so loved "the world, that he gave his only begotten Son, that

" whosoever believed in him should not perish, but have " everlasting life."

19. *Q. What is true faith?*

A. It is a certain knowledge of God, and of his promises revealed to us in the gospel, and an hearty confidence that all my sins are forgiven me, for Christ's sake.

20. *Q. What is the sum of that which God hath promised in the gospel, and commanded us to believe?*

A. That is comprehended in the twelve articles of the Catholic Christian Faith, which are as follows:

1. I believe in God, the Father Almighty, maker of heaven and earth.

2. And in *Jesus Christ* his only begotten Son our Lord:—

3. Was conceived by the Holy Ghost, born of the Virgin Mary.

4. Suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell.

5. The third day he arose again from the dead.

6. He ascended into heaven, and sitteth on the right hand of God, the Father Almighty.

7. From thence he shall come to judge the quick and the dead.

8. I believe in the Holy Ghost.

9. I believe an holy Catholic church, the communion of saints.

10. The forgiveness of sins.

11. The resurrection of the body.

12. And the life everlasting.

21. *Q. When you profess to believe in God the Father, and the Son, and the Holy Ghost, do you mean three Gods thereby?*

A. In no wise: for there is but one only true God.

22. *Q. Why do you then name three, the Father, the Son, and the Holy Ghost?*

A. Because God hath so revealed himself in his word, that these three distinct persons, are the only one and true God, as we also are baptised in the name of the Father, and of the Son, and of the Holy Ghost.

23. *Q. What believest thou when thou sayest, "I believe in God, the Father Almighty, maker of heaven and earth?*

A. That the eternal Father of our Lord Jesus Christ who of nothing made heaven and earth, and still upholds them by his providence; is my God and Father for Christ his Son's sake.

24. *Q. What believest thou when thou sayest, "And in Jesus Christ his only begotten Son, our Lord?*

A. That Jesus Christ is the eternal and only Son of the Father, co-essential with God the Father, and the Holy Ghost.

25. *Q. Do you not believe that he also became man?*

A. Yes: for he was conceived by the Holy Ghost and born of the Virgin Mary.

26. *Q. Is his Godhead then changed into humanity?*

A. No: for the Godhead is immutable.

27. *Q. How is he then become man?*

A. By assuming the human nature into a personal union with his divine.

28. *Q. Did he then bring his human nature from heaven?*

A. No: but he took it on him of the Virgin Mary, by the operation of the Holy Ghost, and is thus become like unto us his brethren in all things, sin excepted, Hebrews 2. 17. and 4. 15.

29. *Q. Why is he called Jesus that is Saviour?*

A. Because he saves his people from their sins.

30. *Q. Is there no other Saviour?*

A. No: for there is none other name under heaven given among men, whereby we must be saved, than in the name of Jesus, Acts 4. 12.

31. *Q. Why is he called Christ, that is anointed?*

A. Because he was anointed with the Holy Ghost, and ordained by God the Father, to be our chief Prophet, our only High Priest, and our eternal King.

32. *Q. What then hath Jesus Christ done to save us?*

A. He has suffered for us, was crucified and died, was buried and descended into hell; that is, he suffered the torments of hell, and thus became obedient to his Father, that he might deliver us from the temporal and eternal punishment due to sin.

33. *Q. In which nature hath he suffered this?*

A. Only in his human nature, that is in soul and body.

34. *Q. What hath then his Godhead contributed hereto?*

A. His Godhead by its power, hath in such wise strengthened the assumed human nature, that it could bear the burden of God's wrath against sin, and deliver us from it.

35. Q. *Did Christ then remain under the power of death?*

A. No: but he rose from the dead the third day for our justification, Rom. 4. 25.

36. Q. *Where is Christ now as to his human nature?*

A. He is ascended into heaven, and sits at the right hand of God the Father, that is exalted in the highest glory, far above all creatures. Eph. 1. 20. 21.

37. Q. *To what end is he there so highly exalted?*

A. Particularly that he might from thence govern his church, and there be our intercessor by the Father.

38. Q. *Is he not with us then even unto the end of the world, as he hath promised us.* Matt. 28. 20.

A. With respect to his Godhead, majesty, grace and spirit, he is never absent from us: but with respect to his human nature he remains in heaven, until he shall come again to judge the quick and the dead.

39. Q. *What do you believe concerning the Holy Ghost?*

A. That he is the true and co-eternal God with the Father and Son: and that he being given to me of the Father, through Christ, regenerates me, and leads me into all truth, comforts me, and will abide with me forever.

40. Q. *What believest thou concerning the Holy Catholic church?*

A. That the Son of God gathers by his word and spirit out of the whole human race, those who are chosen to eternal life, to be a church to himself; of which I believe I am, and always shall remain a living member.

41. Q. *Where doth he gather this church?*

A. Where God's word is purely preached, and the holy sacraments administered according to the institution of Christ.

42. Q. *What benefits doth God bestow on his church?*

A. He grants her remission of sins, the resurrection of the flesh, and eternal life.

43. Q. *What doth it profit thee now that thou believest all this?*

A. That I am righteous in Christ before God. Rom. 5. 1.

44. Q. *How art thou righteous before God?*

A. Only by a true faith in Jesus Christ.

45. *Q. How is it to be understood that thou art justified by faith only?*

A. Thus: that the perfect satisfaction and righteousness of Christ alone, is imputed to me of God, by which my sins are forgiven me, and I become an heir of everlasting life; and that I cannot receive that righteousness by any other means than by faith.

46. *Q. Why cannot our good works be our righteousness before God, or some part thereof?*

A. Because even our best works in this life, are imperfect, and polluted with sins.

47. *Q. Do our good works then merit nothing, which yet God will reward in this, and in a future life?*

A. This reward is not given out of merit but of grace.

48. *Q. Who worketh that faith in thee?*

A. The Holy Ghost.

49. *Q. By what means?*

A. By the hearing of the word preached. Rom. 10. 14, 17

50. *Q. How does he strengthen that faith?*

A. By the same word preached, and by the use of the holy sacraments.

51. *Q. What are the sacraments?*

A. They are holy signs and seals instituted by God, thereby to assure us that he of grace grants us remission of sins, and life eternal, for the sake of that one sacrifice of Christ finished on the cross.

52. *Q. How many sacraments hath Christ instituted in the new testament?*

A. Two: holy baptism, and the holy supper.

53. *Q. Which is the outward sign in baptism?*

A. The water with which we are baptised in the name of the Father, and of the Son, and of the Holy Ghost.

54. *Q. What doth that signify and seal?*

A. The washing away of sins by the blood and spirit of Jesus Christ.

55. *Q. Where hath Christ promised and assured us of this?*

A. In the institution of baptism, which is as follows, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not, shall be damned."

56. *Q. Are infants also to be baptised?*

A. Yes: for they as well as the adult are comprehended, in the covenant of God, and in his church.

57. *Q. Which is the outward sign in the Lord's supper?*

A. The broken bread that we eat, and the poured out wine which we drink, in remembrance of the sufferings and death of Christ.

58. *Q. What is thereby signified and sealed?*

A. That Christ with his crucified body, and shed blood, feeds and nourishes our souls to everlasting life.

59. *Q. Where hath Christ promised such things to us?*

A. In the institution of the Lord's supper, which is thus expressed, by St. Paul. 1. *Cor.* 11. 23, 24, 25, 26. "*For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, take eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.*"

60. *Q. Is the bread changed into the body of Christ, and the wine into his blood?*

A. No: no more than the water in baptism is changed into the blood of Christ.

61. *Q. After what manner must you examine yourself before you come to the Lord's supper?*

A. 1. I must examine whether I abhor myself for my sins, and humble myself before God on account of them 2. Whether I believe and trust that all my sins are forgiven me for Christ's sake. 3. Whether I also have a sincere resolution henceforward, to walk in all good works.

62. *Q. May those be admitted to the Lord's supper, who teach false doctrines, or lead offensive lives?*

A. No: lest the covenant of God be profaned, and his wrath kindled against the whole church.

63. *Q. How must we then deal with such persons?*

A. According to the appointment given us by Christ, *Matt.* 18. 15, 16, 17. "If thy brother shall trespass

againſt thee, go and tell him his fault between thee a
him alone: if he ſhall hear thee, thou haſt gained t
brother: but if he will not hear thee, then take w
thee one or two more, that in the mouth of two or th
witneſſes every word may be eſtabliſhed: and if he ſh
neglect to hear them, tell it unto the church; but if
neglect to hear the church, let him be unto thee, as
heathen man, and a publican."

PART THE THIRD.

OF THE GRATITUDE WE OWE TO GOD FO REDEMPTION.

64. Q. *Since we are ſaved merely of grace through Chri why muſt we then yet do good works?*

A. Not to merit heaven thereby (which Chriſt ha done) but becauſe this is commanded me of God.

65 Q. *What purpoſe then do your good works anſwer?*

A. That I ſhould thereby teſtify my thankfulneſs God for all his benefits, and that he may be glorified b me; and that alſo I may be aſſured of the ſincerity my faith by good works, as the fruits thereof, and that n neighbours may be edified thereby and gained to Chriſt.

66. Q. *Shall they alſo be ſaved who do no good works?*

A. No, for the ſcripture ſaith, that neither fornic tors, nor idolators, nor adulterers, nor whoremonger nor thieves, nor covetous, nor drunkards, nor reviler nor robbers, nor ſuch like, ſhall inherit the kingdom God, 1 *Cor.* 6. 9. and 10. unleſs they turn to the Lord

67. Q. *Wherein doth the converſion of man conſiſt?*

A. In a hearty repentance and avoiding of ſin, and i an earneſt deſire after, and doing of all good works.

68. Q. *What are good works?*

A. Only thoſe which proceed from a true faith, a done according to the law of God, and to his glory, an not thoſe which are founded on human inſtitutions, o on our own imaginations.

69. Q. *Can they who are converted to God, perfectly kee the law?*

A. Not at all: but even the moſt holy men, as long a they are in this life, have only a ſmall beginning of th obedience; yet ſo, that they with a ſincere reſolutio begin to live not only according to ſome, but accordin to all the commandments of God, as they alſo conſtantl pray to God that they may daily increaſe therein.

70. Q. *To whom must we pray for this?*

A. Not to any creature, but to God alone, who can help us, and will hear us for Jesus Christ's sake.

71. Q. *In whose name must we pray to God?*

A. Only in the name of Christ, *John* 16. 23. and not in the name of any saints.

72. Q. *What must we pray to God for?*

A. For all things necessary for soul and body, which Christ our Lord has comprised in that prayer he himself has taught us.

73. Q. *What are the words of that prayer?*

A. Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. AMEN.

74. Q. *What do you desire of God in this prayer?*

A. 1. That all things which tend to the glory of God, may be promoted, and that whatsoever is repugnant thereto, or contrary to his will, may be prevented. 2. That he may provide me with all things necessary for the body, and as to my soul, preserve me from all evil, which might in any wise be detrimental to my salvation. Amen.

(When those persons who are inclined to become members of the church, thoroughly know and confess these fundamental truths: they are then to be asked whether they have any doubt in any point concerning the doctrine; to the end that they may be satisfied: and in case any of them should answer in the affirmative, endeavours must be used to convince them, out of the scriptures; and if they are all satisfied, they must be asked, whether they propose by the grace of God, to persevere in this doctrine, and to forsake the world, and lead a new christian life. Lastly they are to be asked, whether they will submit themselves to the christian discipline

Which being done, they are to be exhorted to peace, love and concord with all men, and to reconciliation if there is any variance subsisting between them and their neighbours.)

The End of the Compendium of the Christian Religion

THE CONFESSION OF FAITH,

OF THE

REFORMED CHURCHES

IN THE

NETHERLANDS.

REVISED IN THE NATIONAL SYNOD, LAST HELD AT DORT, IN THE YEARS 1618 AND '19.

ARTICLE I.

That there is one only GOD.

WE all believe with the Heart, and confess with the mouth, that there is one only and simple spiritual Being which we call GOD; and that he is eternal, incomprehensible, invisible, immutable, infinite Almighty, perfectly wise, just, good, and the overflowing fountain of all good.

II. *By what means GOD is made known unto us.*

We know him by two means; first, by the creation, preservation and government of the universe; which is before our eyes as a most elegant book, wherein all creatures great and small are as so many characters leading us to contemplate *the invisible things of GOD*, namely, *his eternal power and Godhead*, as the apostle Paul saith, Rom. i. 20. All which things are sufficient to convince men, and leave them without excuse. Secondly, he makes himself more clearly and fully known to us by his holy and divine word; that is to say, as far as is necessary for us to know in this life, to his glory and our salvation.

III. *Of the written word of GOD.*

We confess, that this word of GOD, was not sent nor delivered by the will of man, but that *holy men of GOD spake as they were moved by the Holy Ghost*, as the apostle Peter saith. And that afterwards GOD, from a special care which he has for us and our salvation, commanded his servants the prophets and apostles, to commit his revealed *word to writing*, and he himself wrote with his own finger, the two tables of the law; Therefore we call such writings holy and divine scriptures.

IV. *Canonical books of the holy scripture.*

We believe that the holy ſcriptures are contained in two books, namely the old and new teſtament, which are canonical, againſt which nothing can be alledged: Theſe are thus named in the church of GOD. The books of the old teſtament are, the five books of Moſes, viz. Geneſis, Exodus, Leviticus, Numbers, Deuteronomy: the book of Joſhua, Judges, Ruth, two books of Samuel, and two of the Kings, two books of the Chronicles, commonly called Paralipomenon, the firſt of Ezra, Nehemiah, Eſther, Job, the Pſalms of David, the three books of Solomon, namely the Proverbs, Eccleſiaſtes, and the Song of Songs; the four great prophets, Iſaiah, Jeremiah, Ezekiel, and Daniel; and the twelve leſſer prophets, namely, Hoſeah, Joel, Amos, Obediah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zechariah, Malachi.

Thoſe of the new teſtament are the four evangeliſts, viz. Matthew, Mark, Luke, and John; the acts of the apoſtles: The fourteen epiſtles of the apoſtle Paul, viz. one to the Romans, two to the Corinthians, one to the Gallatians, one to the Epheſians, one to the Philippians, one to the Coloſſians, two to the Theſſalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews: The ſeven epiſtles of the other apoſtles, namely, one of James, two of Peter, three of John, one of Jude: and the Revelation of the apoſtle John.

V. *From whence do the holy ſcriptures derive their dignity and authority.*

We receive all theſe books and theſe only as holy and canonical, for the regulation, foundation, and confirmation of our faith; believing without any doubt all things contained in them, not ſo much becauſe the church receives and approves them as ſuch, but more eſpecially becauſe the Holy Ghoſt witneſſeth in our hearts, that they are from GOD, whereof they carry the evidence in themſelves: For the very blind are able to perceive that the things foretold in them are fulfilling.

VI. *The difference between the canonical and apocryphical books.*

We diſtinguiſh thoſe ſacred books from the apocryphical, viz. the third and fourth book of Eſdras, the

books of Tobias, Judith, Wiſdom, Jeſus, Syrach, Baruch, the appendix to the book of Eſther, the Song of the three Children in the Furnace, the hiſtory of Suſannah, of Bell and the Dragon, the prayer of Manaſſes and the two books of the Maccabees: All which the church may read and take inſtruction from, ſo far as they agree with the canonical books: But they are far from having ſuch power and efficacy, as that we may from their teſtimony confirm any point of faith, or of the chriſtian religion, much leſs to detract from the authority of the other ſacred books.

VII. *The ſufficiency of the holy ſcriptures, to be the only rule of faith.*

We believe that theſe holy ſcriptures, fully contain the will of GOD, and that whatſoever man ought to believe unto ſalvation, is ſufficiently taught therein. For ſince the whole manner of worſhip which GOD requires of us, is written in them at large, it is unlawful for any one, tho' an apoſtle, to teach otherwiſe, than we are now taught in the holy ſcriptures: *Nay, though it was an angel from Heaven*, as the apoſtle Paul ſaith. For ſince it is forbidden, *to add unto or take away any thing from the word of God*, it doth thereby evidently appear, that the doctrine thereof is moſt perfect and complete in all reſpects. Neither may we compare any writings of men, tho' never ſo holy, with thoſe divine ſcriptures, nor ought we to compare cuſtom, or the great multitude, or antiquity, or ſucceſſion of times or perſons, or councils, decrees or ſtatutes, with the truth of GOD, for the truth is above all; for all men are of themſelves liars, and more vain than vanity itſelf: Therefore, we reject with all our hearts, whatſoever doth not agree with this infallible rule, which the apoſtles have taught us ſaying, *try the ſpirits whether they are of GOD.* Likewiſe, *if there come any unto you and bring not this doctrine, receive him not into your houſe.*

VIII. *That GOD is one, in eſſence, yet nevertheleſs diſtinguiſhed in three perſons.*

According to this truth and this word of GOD, we believe in one only God, who is one ſingle eſſence, in which are three perſons, really, truly and eternally diſtinct, according to their incommunicable properties; namely the Father, and the Son, and the Holy Ghoſt.

The Father is the cauſe, origin and beginning of all things viſible and inviſible; the Son is the word, wiſdom and image of the Father; the Holy Ghoſt is the eternal power and might, proceeding from the Father and the Son. Nevertheleſs GOD is not by this diſtinction divided into three; ſince the holy ſcriptures teach us, that the Father, and the Son, and the Holy Ghoſt, have each his perſonality, diſtinguiſhed by their properties; but in ſuch wiſe that theſe three perſons are but one only GOD. Hence then it is evident, that the Father is not the Son, nor the Son the Father, and likewiſe the Holy Ghoſt is neither the Father nor the Son. Nevertheleſs theſe perſons thus diſtinguiſhed are not divided, nor intermixed: For the Father hath not aſſumed the fleſh, nor hath the Holy Ghoſt, but the Son only. The Father hath never been without his Son, or without his Holy Ghoſt: For they are all three co-eternal and co-eſſential. There is neither firſt nor laſt, for they are all three, one, in truth, in power, in goodneſs, and in mercy.

IX. *The proof of the foregoing article of the trinity of perſons in one GOD.*

All this we know, as well from the teſtimonies of holy writ, as from their operations, and chiefly by thoſe we feel in ourſelves. The teſtimonies of the holy ſcriptures that teach us to believe this holy trinity, are written in many places of the old teſtament, which are not ſo neceſſary to enumerate, as to chuſe them out with diſcretion and judgment. In Geneſis, Chap. i. 26, 27, GOD ſaith; *Let us make man in our image, after our likeneſs, &c. So GOD created man in his own image, male and female created he them:* And Gen. iii. 22. *behold the man is become as one of us.* From this ſaying, *let us make man in our image*, it appears that there are more perſons than one in the Godhead: And when he ſaith, *God created*, he ſignifies the unity. It is true he doth not ſay how many perſons there are, but that which appears to us ſomewhat obſcure in the old teſtament, is very plain in the new. For when our Lord was baptized in Jordan, the voice of the Father was heard, ſaying, *this is my beloved Son:* The Son was ſeen in the water, and the Holy Ghoſt appeared in the ſhape of a dove. This form is alſo inſtituted by Chriſt in the baptiſm of all belie-

vers. Baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost. In the Gospel of Luke, the angel Gabriel, thus addressed Mary the mother of our Lord, *the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of GOD:* Likewise *the grace of our Lord Jesus Christ*, and the love of GOD, and the communion of the Holy Ghost be with you. And there are three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these three are one. In all which places we are fully taught, that there are three persons in one only divine essence. And although this doctrine far surpasses all human understanding, nevertheless we now believe it by means of the word of GOD, but expect hereafter to enjoy the perfect knowledge and benefit thereof in Heaven. Moreover we must observe the particular offices and operations of these three persons towards us. The Father is called our creator by his power; the Son is our saviour and redeemer by his blood; the Holy Ghost is our sanctifier, by his dwelling in our hearts. This doctrine of the holy trinity, hath always been defended and maintained by the true Church, since the times of the apostles, to this very day, against the Jews, Mahometans, and some false christians and heretics, as Marcoin, Manes, Proxes, Sabellius, Samosatenus, Arrius, and such like, who have been justly condemned by the orthodox fathers. Therefore, in this point, we do willingly receive the three creeds, namely that of the Apostles, of Nice, and of Athanasius: Likewise that which conformable thereunto, is agreed upon by the ancient fathers.

X. That Jesus Christ is true and eternal GOD.

We believe that Jesus Christ, according to his divine nature, is the only begotten Son of GOD, begotten from eternity, not made or created (for then he should be a creature) but co-essential and co-eternal with the Father, *the express image of his person, and the brightness of his glory*, equal unto him in all things. Who is the Son of GOD, not only from the time that he assumed our nature, but from all eternity, as these testimonies when compared together, teach us. Moses saith, that *GOD*

created the world; and John saith, *that all things were made by that word,* which he calleth GOD: And the apostle saith, *that GOD made the worlds by his Son.* Likewise, *that GOD created all things through Jesus Christ.* Therefore it must needs follow, that he who is called GOD, the Word, the Son, and Jesus Christ, did exist at that time, when all things were created by him. Therefore the prophet Micah saith; *his goings forth have been from of old, from everlasting.* And the apostle; *he hath neither beginning of days, nor end of life.* He therefore is that true, eternal, and almighty GOD, whom we invoke, worship and serve.

XI. *That the Holy Ghost is true and eternal GOD.*

We believe and confess also, that the Holy Ghost, from eternity proceeds from the Father and Son; and therefore is neither made, created, nor begotten, but only proceedeth from both; who in order is the third person of the holy trinity; of one and the same essence, majesty and glory with the Father, and the Son; and therefore, is the true and eternal GOD, as the holy scripture teaches us.

XII. *Of the creation.*

We believe, that the Father by the word, that is by his Son, hath created of nothing, the heaven, the earth, and all creatures, as it seemed good unto him, giving unto every creature its being, shape, form and several offices to serve its creator. That he doth also still uphold and govern them by his eternal providence, and infinite power, for the service of mankind, to the end that man may serve his GOD. He hath also created the angels good, to be his messengers, and to serve his elect; some of whom are fallen from that excellency, in which GOD created them, into everlasting perdition: And the others have by the grace of GOD remained stedfast and continued in their primitive state. The devils and evil spirits are so depraved, that they are enemies of GOD and every good thing, to the utmost of their power, as murderers, watching to ruin the church and every member thereof, and by their wicked stratagems to destroy all: and are therefore by their own wickedness adjudged to eternal damnation, daily expecting their horrible torments. Therefore we reject and abhor the error

of the Sadducees, who deny the exiſtence of ſpirits and angels: and alſo that of the Manichees, who aſſert that the devils have their origin of themſelves, and that they are wicked of their own nature, without having been corrupted.

XIII. *Of Divine Providence.*

We believe that the ſame GOD, after he had created all things did not forſake them, or give them up to fortune or chance, but that he rules and governs them according to his holy will, ſo that nothing happens in this world without his appointment: nevertheleſs God neither is the author of, nor can be charged with the ſins which are committed. For his power and goodneſs is ſo great and incomprehenſible, that he orders and executes his work in the moſt excellent and juſt manner, even then, when devils and wicked men act unjuſtly. And as to what he doth ſurpaſſing human underſtanding, we will not curiouſly enquire into farther than our capacity will admit of: but with greateſt humility and reverence adore the righteous judgments of GOD, which are hid from us, contenting ourſelves that we are diſciples of Chriſt, to learn only thoſe things which he has revealed to us in his word without tranſgreſſing theſe limits. This doctrine affords us unſpeakable conſolation, ſince we are taught thereby, that nothing can befal us by chance, but by the direction of our moſt gracious and heavenly Father, who watches over us with a paternal care, keeping all creatures ſo under his power, that not a hair of our head (for they are all numbered) nor a ſparrow can fall to the ground, without the will of our Father, in whom we do entirely truſt being perſuaded, that he reſtrains the devil and all our enemies, that without his will and permiſſion they cannot hurt us. And therefore we reject that damnable error of the Epicureans, who ſay that GOD regards nothing but leaves all things to chance.

XIV. *Of the creation and fall of man, and his incapacity to perform what is truly good.*

We believe that GOD created man out of the duſt of the earth, and made and formed him after his own image and likeneſs, good, righteous, and holy, capable in

all things to will, agreeable to the will of GOD. But being in honor, he understood it not, neither knew his excellency, but wilfully subjected himself to sin, and consequently to death, and the curse, giving ear to the words of the devil. For the commandment of life which he had received, he transgressed; and by sin seperated himself from GOD, who was his true life, having corrupted his whole nature; whereby he made himself liable to corporal and spiritual death. And being thus become wicked, perverse, and corrupt in all his ways, he hath lost all his excellent gifts, which he had received from GOD, and only retained a few remains thereof, which however are sufficient to leave man without excuse; for all the light which is in us is changed into darkness, as the scriptures teach us, saying: *The light shineth in darkness, and the darkness comprehended it not:* Where St. John calleth men darkness. Therefore we reject all what is taught repugnant to this, concerning the free will of man, since man is but a slave to sin; and has nothing of himself, unless it is given him from heaven. For who may presume to boast, that he of himself can do any good, since Christ saith, *no man can come to me, except the Father which hath sent me draw him?* Who will glory in his own will, who understands that to be carnally minded is enmity against GOD? Who can speak of his knowledge, since *the natural man receiveth not the things of the spirit of* GOD. In short who dare suggest any thought, since he knows that we are not sufficient of ourselves to think any thing as of ourselves, but that our sufficiency is of GOD? And therefore what the apostle saith ought justly to be held sure and firm *that* GOD *worketh in us both to will and to do of his good pleasure.* For there is no will nor understanding, conformable to the divine will and understanding, but what Christ hath wrought in man. Which he teaches us, when he saith, *without me ye can do nothing.*

XV. *Of original sin.*

We believe that through the disobedience of Adam, original sin is extended to all mankind; which is a corruption of the whole nature, and an hereditary disease, wherewith infants themselves are infected even in their mother's womb, and which produceth in man all sorts

of sin, being in him as a root thereof; and therefore so vile and abominable in the sight of GOD, that it sufficient to condemn all mankind. Nor is it by a means abolished or done away by baptism; since always issues forth from this woeful source, as wa from a fountain; notwithstanding it is not imputed the children of GOD unto condemnation, but by h grace and mercy is forgiven them. Not that they shou rest securely in sin, but that a sense of this corrupti should make believers often to sigh, desiring to be delive ed from this body of death. Wherefore we reject t error of the Pelagians, who assert that sin proceeds on from imitation.

XVI. *Of eternal election.*

We believe, that all the posterity of Adam, being th fallen, into perdition and ruin, by the sin of our first p rents, that GOD then did manifest himself such as he is that is to say, MERCIFUL AND JUST. *MERCIFUL* since he delivers and preserves from this perdition a whom he in his eternal and unchangeable council mere goodness hath elected in Christ Jesus our Lor without any respect to their works. *JUST* in leavin others in the fall and perdition wherein they have in volved themselves.

XVII. *Of the recovery of fallen man.*

We believe that our most gracious GOD in his adm rable wisdom and goodness, seeing that man had th thrown himself into temporal and spiritual death, an made himself wholly miserable, was pleased to seek an comfort him when he trembling fled from his presenc promising him that he would give his Son, who shoul *be made of a woman to bruise the head of the serpent*, an make him happy.

XVIII. *Of the incarnation of Jesus Christ.*

We confess therefore, that GOD did fulfil the promi which he made to the fathers, by the mouth of his hol prophets; when he sent into the world, at the time ap pointed by him, his own, only begotten and eternal Son *Who took upon him the form of a servant, and became lik unto man* really assuming the true human nature, wit all its infirmities, sin excepted, being conceived in th womb of the blessed Virgin Mary, by the power of th

Holy Ghoſt, without the means of man. And did not only aſſume human nature as to the body, but alſo a true human ſoul, that he might be a real man. For ſince the ſoul was loſt as well as the body, it was neceſſary that he ſhould take both upon him to ſave both. Therefore we confeſs (in oppoſition to the hereſy of the Ana-baptiſts, who deny that Chriſt aſſumed human fleſh of his mother) that Chriſt is become a partaker of the fleſh and blood of the children: that he is a fruit of the loins of David after the fleſh; made of the ſeed of David according to the fleſh, a fruit of the womb of the Virgin Mary: made of a woman: a branch of David; a ſhoot of the root of Jeſſe; ſprung from the tribe of Judah: deſcended from the Jews according to the fleſh: of the ſeed of Abraham, ſince he took upon him the ſeed of Abraham, *and became like unto his brethren in all things ſin excepted*; ſo that in truth he is our Immanuel, that is to ſay God with us.

XIX. *Of the union and diſtinction of the two natures in the perſon of Chriſt.*

We believe that by this conception, the perſon of the Son, is inſeparably united and connected with the human nature. So that there are not two Sons of God, nor two perſons, but two natures united in one ſingle perſon, yet each nature retains it's own diſtinct properties. As then the divine nature hath always remained uncreated, without beginning of days or end of life, filling heaven and earth: alſo hath the human nature not loſt its properties, but remained a creature, having beginning of days, being a finite nature, and retaining all the properties of a real body. And though he hath by his reſurrection given immortality to the ſame, nevertheleſs he hath not changed the reality of his human nature; for as much as our ſalvation and reſurrection alſo depend on the reality of his body. But theſe two natures are ſo cloſely united in one perſon, that they were not ſeparated even by his death. Therefore that which he when dying commended into the hands of his Father, was a real human ſpirit, departing from his body: But in the mean time the divine nature always remained united with the human, even when he laid in the grave: And the God head did not ceaſe to be in him, any more than it did when he was an infant,

though it did not so clearly manifest itself for a while. Wherefore we confess, that he is VERY GOD; and VERY MAN: Very GOD by his power, to conquer death; and very man that he might die for us according to the infirmity of his flesh.

XX. *That GOD hath manifested his righteousness and mercy in Christ.*

We believe, that God who is perfectly merciful and just, sent his Son to assume that nature, in which the disobedience was committed, to make satisfaction in the same, and to bear the punishment of sin by his most bitter passion and death. GOD therefore manifested his justice against his Son, when he laid our iniquities upon him, and poured forth his mercy and goodness on us, who were guilty and worthy of damnation, out of mere and perfect love giving his Son unto death for us, and raising him for our justification, that through him we might obtain immortality and life eternal.

XXI. *Of the satisfaction of Christ our only high priest for us.*

We believe that Jesus Christ is ordained with an oath to be an everlasting high priest, after the order of Melchisedeck. Who hath presented himself in our behalf before his Father, to appease his wrath by his full satisfaction, offering himself on the tree of the cross, and pouring out his precious blood to purge away our sins: as the prophets had foretold. For it was written, he was wounded for our transgressions, he was bruised for our iniquities: The chastisement of our peace was upon him, and with his stripes we are healed: He was brought as a lamb to the slaughter, and numbered with the transgressors: and condemned by Pontius Pilate as a malefactor, though he had first declared him innocent. Therefore, he restored that which he took not away, and suffered, the just for the unjust, as well in his body as soul, feeling the terrible punishments which our sins had merited, insomuch that his sweat became like unto drops of blood falling on the ground. He called out, my GOD my GOD why hast thou forsaken me? And hath suffered all this for the remission of our sins. Wherefore we justly say with the apostle Paul, that we know nothing, but Jesus Christ, and him crucified, we

count all things but loss and dung for the excellency of the knowledge of Christ Jesus our Lord: in whose wounds we find all manner of consolation. Neither is it necessary to seek our invent any other means of being reconciled to God, than this only sacrifice, once offered, by which believers are made perfect for ever. This is also the reason why he was called by the angel of God, Jesus, that is to say, Saviour, because he should save his people from their sins.

XXII. *Of our justification through faith in Jesus Christ.*

We believe that to attain the true knowledge of this great mystery, the Holy Ghost kindleth in our hearts an upright faith which embraces Jesus Christ, with all his merits, appropriates him and seeks nothing more besides him. For it must needs follow, either that all things which are requisite to our salvation are not in Jesus Christ, or if all things are in him, that then those who possess Jesus Christ through faith, have complete salvation in him. Therefore should any assert, that Christ is not sufficient, but that something more is required besides him, would be too gross a blasphemy: From hence it would follow, that Christ was but half a Saviour. Therefore we justly say with Paul, *that we are justified by faith alone, or by faith without works.* However to speak more clearly, we do not mean, that faith itself justifies us, for it is only an instrument with which we embrace Christ our RIGHTEOUSNESS: But Jesus Christ imputing to us all his merits, and so many holy works which he hath done for us, and in our stead, is our RIGHTEOUSNESS. And faith is an instrument that keeps us in communion with him in all his benefits, which when become ours, are more than sufficient to acquit us of our sins.

XXIII. *That our justification consits in the forgiveness of sin, and the imputation of Christ's obedience.*

We believe that our salvation consists, in the remission of our sins for Jesus Christ's sake, and that therein our righteousness before GOD is implied: As David and Paul teach us, declaring this to be the happiness of man, that GOD imputes righteousness to him without works. And the same apostle saith, *that we are justified freely, by his grace through the redemption which is in Jesus Christ.*

And therefore we always hold fast this foundation, ascribing all the glory to GOD, humbling ourselves before him, and acknowledging ourselves to be such as we really are, without presuming to trust in any thing in ourselves, or in any merit of ours, relying and resting upon the obedience of Christ crucified alone, which becomes ours, when we believe in him: this is sufficient to cover all our iniquities, and to give us confidence, in approaching to GOD; freeing the conscience of fear, terror and dread, without following the example of our first father Adam, who trembling, attempted to cover himself with fig-leaves. And verily if we should appear before GOD, relying on ourselves or on any other creature, though never so little, we should, alas! be consumed. And therefore every one must pray with David *O Lord enter not into judgment with thy servant: For in thy sight shall no man living be justified.*

XXIV. *Of man's sanctification and good works.*

We believe that this true faith being wrought in man by the hearing of the word of GOD, and the operation of the Holy Ghost, doth regenerate and make him a new man, causing him to live a new life, and freeing him from the bondage of sin. Therefore it is so far from being true, that this justifying faith makes men remiss in a pious and holy life, that on the contrary without it they would never do any thing out of love to GOD, but only out of self love or fear of damnation. Therefore it is impossible that this holy faith can be unfruitful in man, for we do not speak of a vain faith, but of such a faith, which is called in scripture, *a faith that worketh by love*, which excites man to the practice of those works, which GOD has commanded in his word. Which works as they proceed from the good root of faith are good and acceptable in the sight of GOD, for as much as they are all sanctified by his grace: Howbeit they are of no account towards our justification. For it is by faith in Christ that we are justified, even before we do good works: otherwise they could not be good before the tree itself is good. Therefore we do good works, but not to merit by them (for what can we merit) nay, we are beholden to GOD for the good works we do, and not he to us: Since it is he that worketh in us both

will and to do of his good pleasure. Let us therefore attend to what is written, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do. In the mean time we do not deny, that GOD rewards good works, but it is through his grace that he crowns his gifts. Moreover though we do good works, we do not found our salvation upon them, for we can do no work but what is polluted by our flesh, and also punishable: and although we could perform such works, still the remembrance of one sin is sufficient to make GOD reject them. Thus then we should always be in doubt, tossed to and fro without any certainty, and our poor consciences be continually vexed if they relied not on the merits of the sufferings and death of our Saviour.

XXV. *Of the abolishing of the ceremonial law.*

We believe that the ceremonies and figures of the law, ceased at the coming of Christ, and that all the shadows are accomplished: so that the use of them must be abolished amongst christians, yet the truth and substance of them remains with us in Jesus Christ, in whom they have their completion. In the mean time we still use the testimonies taken out of the law and the prophets to confirm us in the doctrine of the gospel, and to regulate our life in all honesty, to the glory of GOD, according to his will.

XXVI. *Of Christ's intercession.*

We believe that we have no access unto GOD, than alone through the only Mediator and advocate Jesus Christ, the righteous, who therefore became man, having united in one person the divine and human natures, that we men might have access to the divine Majesty, which access would otherwise be barred against us. But this Mediator whom the Father hath appointed between him and us, ought in no wise to affright us by his majesty, or cause us to seek another according to our fancy. For there is no creature either in heaven or on earth, who loveth us more than Jesus Christ; who though he was in the form of GOD, yet made himself of no reputation, and took upon him the form of a man and of a servant

for us, and was made like unto his brethren in all thing
If then we should seek for another Mediator, who wou
be well affected towards us, whom could we find, wh
loved us more than he, who laid down his life for u
even, when we were his enemies? And if we seek f
one who hath power and majesty, who is there, th
has so much of both as he, who sits at the right hand
his Father, and who hath all power in heaven and o
earth? And who will sooner be heard than the ow
well beloved Son of GOD? Therefore it was onl
through diffidence, that this practice of dishonoring in
stead of honouring the saints, was introduced, doing tha
which they never have done, nor required, but have c
the contrary stedfastly rejected it according to thei
bounden duty, as appears by their writing. Neithe
must we plead here our unworthiness; for the meanin
is not that we should offer our prayers to God on accoun
of our own worthiness, but only on account of the excellen
cy and worthiness of our Lord Jesus Christ, whose righte
ousness is become ours by faith. Therefore the apostle
to remove this foolish fear or rather mistrust from us
justly saith, that Jesus Christ was made like unto his
brethren in all things, that he might be a merciful and
faithful high priest, to make reconciliation for the sins
of the people. For in that he himself hath suffered, be-
ing tempted, he is able to succour them that are tempted;
and further to encourage us, he adds, seeing then that
we have a great high priest, that is passed into the hea-
vens, Jesus the Son of GOD, let us hold fast our profes-
sion. For we have not an high priest which cannot be
touched with the feeling of our infirmities; but was
in all points tempted like as we are, yet without sin.
Let us therefore come boldly unto the throne of grace,
that we may obtain mercy, and find grace to help in time
of need. The same apostle saith, that we have boldness,
to enter into the holiest, by the blood of Jesus; let us
draw near (saith he) with a true heart in full assurance
of faith, &c. Likewise, Christ hath an unchangeable
priesthood, wherefore he is able also to save them to the
uttermost, that come unto God by him, seeing he ever
liveth to make intercession for them. What more can be
required? Since Christ himself saith, I am the way and the

truth, and the life, no man cometh unto the Father but by me. To what purpose should we then seek another advocate, since it hath pleased God, to give us his own Son as an advocate? Let us not forsake him to take another, or rather to seek after another, without ever being able to find him; For God well knew, when he gave him to us, that we were sinners. Therefore according to the command of Christ, we call upon the heavenly Father through Jesus Christ our only Mediator, as we are taught in the Lord's prayer; being assured that whatever we ask of the Father in his name, will be granted us.

XXVII. *Of the catholic christian church.*

We believe and profess, one catholic or universal church, which is an holy congregation, of true christian believers, who all expecting their salvation in Jesus Christ, being washed by his blood, sanctified and sealed by the Holy Ghost. This church hath been from the beginning of the world, and will be to the end thereof; which is evident from this, that Christ is an eternal king, which without subjects cannot be: And this holy church is preserved or supported by GOD, against the rage of the whole world; though she sometimes (for a while) appears very small, and in the eyes of men, to be reduced to nothing: As during the perilous reign of Achab, *the Lord reserved unto him seven thousand men, who had not bowed their knees to Baal.* Furthermore this holy church is not confined, bound or limited to a certain place, or to certain persons, but is spread and dispersed over the whole world, and yet is joined and united with heart and will, by the power of faith in one and the same spirit.

XXVIII. *That every one is bound to join himself to the true church.*

We believe, since this holy congregation is an assembly of those who are saved, and that out of it there is no salvation, that no person of whatsoever state or condition he may be, ought to withdraw himself, to live in a separate state from it; but that all men are in duty bound to join and unite themselves with it, maintaining the unity of the church, submitting themselves to the doctrine and discipline thereof, bowing their necks under the yoke of Jesus Christ, and as mutual members of

the same body, serving to the edification of the brethren according to the talents GOD has given them. And that this may be the more effectually observed, it is the duty of all believers, according to the word of GOD, to separate themselves from all those who do not belong to the church, and to join themselves to this congregation, wherefoever GOD hath established it, even though the magistrates and edicts of princes were against it, yea though they should suffer death or any other corporal punishment. Therefore all those who separate themselves from the same or do not join themselves to it, act contrary to the ordinance of GOD.

XXIX. *Of the marks of the true church, and wherein she differs from the false church.*

We believe, that we ought diligently and circumspectly to discern from the word of GOD, which is the true church, since all sects which are in the world assume to themselves, the name of the church. But we speak not here of hypocrites, who are mixed in the church with the good, yet are not of the church, though externally in it: But we say that the body and communion of the true church must be distinguished from all sects who call themselves the church. The marks by which the true church is known are these: If the pure doctrine of the gospel is preached therein: If she maintains the pure administration of the sacraments as instituted by Christ: If church discipline is exercised in punishing of sin: In short if all things are managed according to the pure word of God, all things contrary thereto rejected; and Jesus Christ acknowledged as the only head of the church. Hence the true church may certainly be known from which no man has a right to separate himself. With respect to those who are members of the church, they may be known by the marks of christians, namely, by faith; and when they have received Jesus Christ the only Saviour, avoid sin, follow after righteousness, love the true GOD and their neighbour, neither turn aside to the right or left, and crucify the flesh with the works thereof. But this is not to be understood, as if there did not remain in them great infirmities; but they fight against them through the spirit, all the days of their life, continually taking their refuge to the blood, death,

ssion and obedience of our Lord Jesus Christ, in whom ey have remission of sins, through faith in him. As r the false church she ascribes more power and autho- y to herself and her ordinances, than to the word of od, and will not submit herself to the yoke of Christ : either does she administer the sacraments as appointed Christ in his word, but adds to and takes from them she thinks proper; she relieth more upon men than up- Christ; and persecutes those who live holily according the word of God, and rebuke her for her errors, co- tousness and idolatry. These two churches are easi- known and distinguished, from each other.

XX. *Concerning the government of, and offices in the church.*

We believe, that this true church must be governed that spiritual policy, which our Lord hath taught us his word; namely, that there must be ministers or astors to preach the word of God, and to administer the craments, also elders and deacons, who, together with ie pastors, form the council of the church: That by ese means the true religion may be preserved, and the ue doctrine every where propagated, likewise transgressors punished and restrained by spiritual means; al- that the poor and distressed may be relieved and com- orted, according to their necessities. By these means eve- y thing will be carried on in the church with good rder and decency, when faithful men are chosen, ac- ording to the rule prescribed by St. Paul in his epistle Timothy.

XXXI. *Of the ministers, elders, and deacons.*

We believe that the ministers of God's word, and the lders and deacons, ought to be chosen to their respec- ve offices by a lawful election by the church, with cal- ng upon the name of the Lord, and in that order hich the word of God teacheth. Therefore every one ust take heed, not to intrude himself by indecent eans, but is bound to wait till it shall please God to all him; that he may have testimony of his calling, nd be certain and assured that it is of the Lord. As or the ministers of God's word, they have equally he same power and authority wheresoever they are, as hey are all ministers of Christ, the only universal Bishop;

and the only head of the church. Moreover that t holy ordinance of God may not be violated or slight we say that every one ought to esteem the ministers God's word, and the elders of the church, very high for their work's sake, and be at peace with them wi out murmuring, strife or contention, as much as po sible.

XXXII. Of the order and discipline of the church.

In the mean time we believe, though it is useful an beneficial, that those who are rulers of the church i stitute and establish certain ordinances among ther selves for maintaining the body of the church; yet th they ought studiously to take care, that they do not d part from those things, which Christ our only mast hath instituted. And therefore, we reject all huma inventions, and all laws which man would introduce i the worship of God, thereby to bind and compel th conscience, in any manner whatever. Therefore w admit only of that, which tends to nourish and preserv concord, and unity, and to keep all men in obedience t God. For this purpose, excommunication or church discipline is requisite, with the several circumstance belonging to it, according to the word of God.

XXXIII. Of the sacraments.

We believe, that our gracious God, on account of ou weakness and infirmities, hath ordained the sacraments for us, thereby to seal unto us his promises, and to be pledges of the good will and grace of God towards us, and also to nourish and strengthen our faith; which he hath joined to the word of the gospel, the better to present to our senses, both that which he signifies to us by his word, and that which he works inwardly in our hearts, thereby assuring and confirming in us the salvation which he imparts to us. For they are visible signs and seals of an inward and invisible thing, by means whereof, God worketh in us by the power of the Holy Ghost. Therefore the signs are not in vain or insignificant, so as to deceive us. For Jesus Christ is the true object presented by them, without whom they would be of no moment. Moreover we are satisfied with the number of sacraments which Christ our Lord hath instituted, which are two only, namely the SACRA-

MENT of baptism and the holy supper of our Lord Jesus Christ.

XXXIV. *Of holy baptism.*

We believe and confess that Jesus Christ who is the end of the law, hath made an end by the shedding of his blood, of all other sheddings of blood which men could or would make as a propitiation or satisfaction for sin: and that he having abolished circumcision, which was done with blood, hath instituted the sacrament of baptism instead thereof; by which we are received into the church of God, and separated from all other people and strange religions, that we may wholly belong to him whose enfign and banner we bear: And serves as a testimony unto us, that he will forever be our gracious God and Father. Therefore he has commanded all those who are his, to be baptised with pure water, *in the name of the Father, and of the Son, and of the Holy Ghost:* Thereby signifying to us, that as water washeth away the filth of the body, when poured upon it, and is seen on the body of the baptised, when sprinkled upon him; so doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, and cleanse it of its sins, and regenerate us from children of wrath, unto children of God. Not that this is effected by the external water but by the sprinkling of the precious blood of the Son of God; who is our red sea, through which we must pass, to escape the tyranny of Pharaoh, that is, the devil, and to enter into the spiritual land of Canaan. Therefore the ministers, on their part, administer the sacrament, and that which is visible, but our Lord giveth that which is signified by the sacrament, namely the gifts and invisible grace, washing, cleansing and purging our souls of all filth and unrighteousness; renewing our hearts, and filling them with all comfort; giving unto us a true assurance of his fatherly goodness, putting on us the new man, and putting off the old man with all his deeds; Therefore we believe, that every man who is earnestly studious of obtaining life eternal, ought to be but once baptised with this only baptism, without ever repeating the same: since we cannot be born twice. Neither doth this baptism only avail us at the time when the water

is poured upon us, and received by us, but also through the whole course of our life; therefore we detest the error of the anabaptists, who are not content with the one only baptism they have once received, and moreover condemn the baptism of the infants of believers, whom we believe ought to be baptised and sealed with the sign of the covenant, as the children in Israel formerly were circumcised, upon the same promises which are made unto our children. And indeed Christ shed his blood no less for the washing of the children of the faithful than for adult persons; and therefore they ought to receive the sign and sacrament of that which Christ hath done for them; and as the Lord commanded in the law, that they should be made partakers of the sacrament of Christ's sufferings and death, shortly after they were born, by offering for them a lamb, which was a sacrament of Jesus Christ. Moreover what circumcision was to the Jews, that baptism is to our children. And for this reason Paul calls baptism the circumcision of Christ.

XXXV.

Of the holy supper of our Lord Jesus Christ.

We believe and confess that our Saviour Jesus Christ did ordain and institute, the sacrament of the holy supper, to nourish and support those whom he hath already regenerated and incorporated into his family, which is his church. Now those who are regenerated, have in them a two-fold life, the one corporal, and temporal, which they have from the first birth, and is common to all men: The other spiritual and heavenly, which is given them in their second birth, which is effected by the word of the gospel, in the communion of the body of Christ; and this life is not common, but is peculiar to God's elect. In like manner God hath given unto us, for the support of the bodily and earthly life, earthly and common bread, which is subservient thereto, and is common to all men, even as life itself But for the support of the spiritual and heavenly life, which believers have, he hath sent a living bread which descended from heaven, namely Jesus Christ, who nourishes and strengthens the spiritual life of believers, when they eat him, that is to say, when they apply and receive him by

faith in the spirit. Christ that he might represent unto us this spiritual and heavenly bread, hath instituted an earthly and visible bread, as a sacrament of his body, and wine as a sacrament of his blood, to testify by them unto us, that as certainly as we receive and hold this sacrament in our hands, and eat and drink the same with our mouths, by which our life is afterwards nourished; that we also do as certainly receive by faith (which is the hand and mouth of our soul) the true body and blood of Christ our only Saviour in our souls, for the support of our spiritual life. Now as it is certain and beyond all doubt, that Jesus Christ hath not enjoined to us the use of his sacraments in vain, so he works in us, all what he represents to us, by these holy signs though the manner surpasses our understanding, and cannot be comprehended by us, as the operations of the Holy Ghost are hidden and incomprehensible. In the mean time we err not when we say, that that which is eat and drank by us, is the proper and natural body, and the proper blood of Christ. But the manner of our partaking of the same, is not by the mouth, but by the spirit through faith. Thus then, though Christ always sits at the right hand of his Father in the heavens, yet therefore doth he not cease to make us partakers of himself by faith. This feast is a spiritual table, at which Christ communicates himself with all his benefits to us, and gives us there to enjoy both himself, and the merits of his sufferings and death, nourishing, strengthening and comforting our poor comfortless souls, by the eating of his flesh, quickening and refreshing them by the drinking of his blood. Further, though the sacraments are connected with the thing signified, nevertheless both are not received by all men: The ungodly indeed receives the sacrament to his condemnation, but he doth not receive the truth of the sacrament: As Judas and Simon the sorcerer both indeed received the sacrament, but not Christ, who was signified by it, of whom believers only are made partakers. Lastly, we receive this holy sacrament in the assembly of the people of God, with humility and reverence, keeping up amongst us a holy remembrance of the death of Christ our Saviour, with thanksgiving:

making there confession of our faith, and of the christi
religion. Therefore no one ought to come to this tab
without having previously rightly examined himse
left eating of this bread and drinking of this cup, he
and drink his own damnation. In a word, we are ex
ted by the use of this holy sacrament, to a fervent lo
towards God and our neighbour. Therefore
reject all mixtures and damnable inventions, which m
have added unto, and blended with the sacraments,
profanations of them: and affirm that we ought to r
fatisfied with the ordinance which Christ and his apoft
have taught us, and that we muft fpeak of them in
fame manner as they have fpoke.

XXXVI. *Of Magistrates.*

We believe that our gracious God, becaufe of the
pravity of mankind, hath appointed kings, princes a
magiftrates, willing that the world fhould be govern
by certain laws and policies; to the end, that the dif
lutenefs of men might be reftrained, and all things c
ried on among men with good order and decency. F
this purpofe he hath inveited the magiftracy with
fword, *for the punishment of evil doers, and for the p
tection of them that do well.* And their office is, not o
to have regard unto, and watch for the welfare of t
civil ftate, but alfo to protect the holy church fervi
and to prevent and extirpate all idolatry and falfe worfhi
to deftroy the kingdom of antichrift, to promote t
kingdom of Jefus Chrift, and to take care that the wo
of the gofpel be preached every where, that God may
honoured and worfhipped by every one, as he comman
in his word. Moreover it is the bounden duty of eve
one, of what ftate, quality or condition foever he m
be, to fubject himfelf to the magiftrates, to pay tribut
to fhew due honour and refpect to them, and to obey the
in all things which are not repugnant to the word
God; to pray for them in their prayers, that God m
rule and guide them in all their ways, and that we m
lead a quiet and peaceable life in all godlinefs and ho
city. Wherefore we deteft the anabaptifts and other f
ditious people, and in general all thofe who reject th
higher powers and magiftrates, and would fubvert ju
tice, introducing a communion of goods, and confou

that decency and good order which God hath eſtabliſhed among men.

XXXVII. *Of the Laſt Judgment.*

Finally we believe, according to the word of God, when the time appointed by the Lord (which is unknown to all creatures) is come, and the number of the elect complete, that our Lord Jeſus Chriſt will come from heaven, corporally and viſibly, as he aſcended, with great glory and majeſty, to declare himſelf judge of the quick and the dead; burning this old world with fire and flame to cleanſe it. And then all men will perſonally appear before this great judge, both men and women, and children, that have been from the beginning of the world to the end thereof, being ſummoned by the voice of the archangel, and by the ſound of the trumpet of God. For all the dead ſhall be raiſed out of the earth, and their ſouls joined and united with their proper bodies, in which they formerly lived. As for thoſe who ſhall then be living, they ſhall not die as the others, but be changed in the twinkling of an eye, and from corruptible, become incorruptible. Then the books (that is to ſay the conſciences) ſhall be opened, and the dead judged accordingly to what they ſhall have done in this world, whether it be good or evil. Nay, men ſhall give an account of every idle word they have ſpoken, which the world only counts amuſement and jeſt: and then the ſecrets and hypocriſy of men ſhall be diſcloſed and laid open before all. And therefore the conſideration of this judgment is juſtly terrible and dreadful to the wicked and ungodly, but moſt deſirable and comfortable to the righteous and elect: becauſe then their full deliverance ſhall be perfected, and there they ſhall receive the fruits of their labour and trouble which they have borne. Their innocence ſhall be known to all, and they ſhall ſee the terrible vengeance which God ſhall execute on the wicked, who moſt cruelly perſecuted, oppreſſed and tormented them in this world; and who ſhall be convicted by the teſtimony of their own conſciences, and become immortal, but for this purpoſe, to be tormented in that everlaſting fire, which is prepared for the devil and his angels. But on the contrary, the faithful and elect ſhall be crowned with glory and honour; and the Son of God

will confess their names before God his Father, and h
elect angels; all tears shall be wiped from their ey
and their cause which is now condemned by many jud
es and magistrates, as heretical and impious, will th
be known to be the cause of the Son of God. And fo
gracious reward the Lord will cause them to possess fo
a glory, as never entered into the heart of man to co
ceive. Therefore we expect that great day with a m
ardent desire, to the end that we may fully enjoy t
promises of God in Christ Jesus our Lord. Amen.

Even so come Lord Jesus. Rev. xxii. 20.

The end of the Confession of Faith.

THE LITURGY

OF THE REFORMED CHURCH IN NETHERLANDS.

Or, the FORMS *used therein in Public Worship.*

I. *The form of Excommunication.*—II. *The form of r
admitting excommunicate persons into the church o
Christ.*—III. *Of the administration of the Holy Sac
ments.*—IV. *Of the solemnization of Marriage.*—V. *O
the Ordination of Church Officers.*

The Form of Excommunication.

BELOVED in the Lord Jesus Christ; it is known u
to you, that we have several times, and by several
methods declared unto you the great sin committed, an
the heinous offence given by our fellow-member, N. t
the end, that he, by your christian admonitions, and pra
ers to God, might be brought to repentance, and so b
freed from the bonds of the devil (by whom he is hel
captive) and recovered by the will of the Lord; but w
cannot conceal from you, with great sorrow, that n
one has as yet appeared before us, who hath in the le
given us to understand, that he by the frequent admon
tions given him (as well in private as before witnesse
and in the presence of many) is come to any remor
for his sins, or hath thereof the least tokens of true repent
ance; since then he daily aggravates his sin (which i
itself is not small) by his stubbornness, and since we hav
signified unto you the last time, that in case he did no

repent, after such patience shewn him by the church, we should be under the disagreeable necessity of being further grieved for him, and come to the last remedy: wherefore we at this present are necessitated to proceed to this excommunication according to the command and charge given us by God in his holy word; to the end that he may hereby be made (if possible) ashamed of his sins, and likewise that we may not by this rotten and as yet incurable member, put the whole body of the church in danger, and that God's name may not be blasphemed.

Therefore we the ministers and rulers of the church of God being here assembled in the name and authority of our Lord Jesus Christ, declare before you all, that for the aforesaid reasons we have excommunicated, and by these do excommunicate N. from the church of God, and from fellowship with Christ, and the holy sacraments, and from all the spiritual blessings and benefits which God promiseth to and bestows upon his church, so long as he obstinately and impenitently persists in his sins, and is therefore to be accounted by you as an heathen man and a publican, according to the command of Christ, Mat. 18. who saith, that whatsoever his ministers shall bind on earth, shall be bound in heaven.

Further we exhort you beloved Christians, to keep no company with him, that he may be ashamed: yet count him not as an enemy, but at all times admonith him as you would a brother. In the mean time let every one take warning by this and such like examples, to fear the Lord, and diligently take heed unto himself, *If he thinketh he standeth, lest he fall;* but having true fellowship with the Father and his Son Jesus Christ, together with all faithful christians, remain stedfast therein to the end, and so obtain eternal salvation. You have seen, beloved brethren and sisters, in what manner this our excommunicated brother hath begun to fall, and by degrees is come to ruin; observe therefore, how subtile satan is, to bring man to destruction, and to withdraw him from all salutary means of salvation; guard then, against the least beginnings of evil, and laying aside, according to the exhortation of the apostle, *every weight and the sin which does so easily beset us, let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; be sober, watch and pray, lest you en-*

ter into temptation. To day if you will hear the voice of the Lord, harden not your hearts, but work out your own salvation with fear and trembling : and every one repent of his ſins, leſt that our God humble us again, and that we ſhould be obliged to bewail ſome one of you : but that you may with one accord, living in all godlineſs, be our crown and joy in the Lord.

Since it is God who worketh in us, both to will and to do of his good pleaſure, let us call upon his holy name with confeſſion of our ſins:

O RIGHTEOUS God and merciful Father, we bewail our ſins before thy high majeſty, and acknowledge that we have deſerved the grief and ſorrow cauſed unto us by the cutting off of this our late fellow member ; yea we all deſerve, ſhouldſt thou enter into judgment with us, by reaſon of our great tranſgreſſions, to be cut off and baniſhed from thy preſence. But O Lord thou art merciful unto us for Chriſt's ſake, forgive us our treſpaſſes, for we heartily repent of them, and daily work in our hearts a greater meaſure of ſorrow for them ; that we may, fearing thy judgments, which thou executeſt againſt the ſtiff-necked, endeavour to pleaſe thee : grant us to avoid all pollution of the world, and thoſe who are cut off from the communion of the church, that we may not make ourſelves partakers of their ſins ; and that he who is excommunicated may become aſhamed of his ſins : and ſince thou deſireſt not the death of a ſinner, but that he may repent and live, and the boſom of thy church is always open for thoſe who turn away from their wickedneſs : we therefore humbly beſeech thee, to kindle in our hearts a pious zeal, that we may labour, with good chriſtian admonitions and examples, to bring again this excommunicated perſon on the right way, together with all thoſe who through unbelief or diſſoluteneſs of life go aſtray.

Give thy bleſſing to our admonitions, that we may have reaſon thereby to rejoice again in him, for whom we muſt now mourn : and that thy holy name may be praiſed, through our Lord Jeſus Chriſt, who hath thus taught us to pray, OUR FATHER, &c.

The form of re-admitting excommunicated persons into the church of Christ.

BELOVED in the Lord, it is known unto you, that some time ago our fellow member N. was cut off from the church of Christ: we cannot now conceal from you, that he by the above-mentioned remedy, as also by means of good admonitions, and your christian prayers, is come so far that he is ashamed of his sins, praying us to be re-admitted into the communion of the church.

Since we then by virtue of the command of God, are in duty bound to receive such persons with joy, and it being necessary that good order should be used therein, we therefore give you to understand hereby, that we purpose to loose again the aforementioned excommunicated person from the bond of excommunication the next time when by the grace of God we celebrate the supper of the Lord, and receive him again into the communion of the church; except any one of you in the mean time, shall shew just cause why this ought not to be done, of which you must give notice to us in due time. In the mean time, let every one thank the Lord, for the mercy shown this poor sinner, beseeching him, to perfect his work in him to his eternal salvation. Amen.

{Afterwards, if no impediment be alledged, the Minister shall proceed to the re-admission of the excommunicated sinner, in the following manner:}

Beloved christians, we have the last time informed you of the repentance of our fellow member N. to the end that he might with your fore knowledge be again received into the church of Christ: and whereas no one has alledged any thing why his re-admission ought not to take place, we therefore at present purpose to proceed to the same.

Our Lord Jesus Christ, Mat. Chap. 18, having confirmed the sentence of his church, in the excommunicating of impenitent sinners; declareth immediately thereupon, *that whatsoever his ministers shall loose on earth, shall be loosed in heaven;* whereby he giveth to understand, that when any person is cut off from his church, he is not deprived of all hopes of salvation; but can again be loosed from the bonds of condemnation.—Therefore since God declares in his word, not to take pleasure in the death of a sinner, but that he turn from his wickedness and live, so the church always hopes for the repentance of the backslidden sinner, and keepeth her bo-

fom open to receive the penitent: accordingly the apoſtle Paul, 1 Cor. 5, commanded the Corinthian (whom he had declared ought to be cut off from the church) to be again received and comforted, ſince being reproved by many, he was come to the knowledge of his ſins: to the end that he ſhould not be ſwallowed up with over much ſorrow. 2 Cor. 2.

Secondly, Chriſt teacheth us in the aforementioned text, that the ſentence of abſolution, which is paſſed upon ſuch a penitent ſinner, according to the word of God, is counted ſure and firm by the Lord; therefore no one ought to doubt in the leaſt, who truly repents, that he is aſſuredly received by God in mercy, as Chriſt ſaith, John, Chap. 20. *Whose soever sins ye remit, they are remitted unto them.*

But now to proceed to the matter in hand: I aſk thee N. whether thou doſt declare here with all thine heart before God and his church, that thou art ſincerely ſorry for the ſin and ſtubborn neſs for which thou haſt been juſtly cut off from the church? whether thou doſt alſo truly believe, that the Lord hath forgiven thee, and doth forgive thy ſins for Chriſt's ſake, and that thou therefore art deſirous to be re-admitted into the church of Chriſt, promiſing henceforth to live in all godlineſs, according to the command of the Lord?

Anſwer——Yes, Verily.——

(*Then the minister shall further say,*)

We then here aſſembled, in the name and authority of the Lord Jeſus Chriſt, declare thee N. to be abſolved from the bonds of excommunication; and do receive thee again into the church of the Lord, and declare unto thee that thou art in the communion of Chriſt, and of the holy ſacraments, and of all the ſpiritual bleſſings and benefits of God, which he promiſeth to and beſtoweth upon his church: may the eternal God preſerve thee therein to the end, through his only begotten Son Jeſus Chriſt, Amen.

Be therefore aſſured in thy heart my beloved brother, that the Lord hath again received thee in mercy. Be diligent henceforward to guard thyſelf againſt the ſubtility of ſatan, and the wickedneſs of the world, to the end that you may not fall again into ſin; love Chriſt, for many ſins are forgiven thee.

And you beloved christians, receive this your brother with hearty affection; be glad that he was dead and is live again, he was lost and is found: rejoice with the angels of heaven, over this sinner who repenteth: count him no longer as a stranger, but as a fellow citizen with the saints, and of the household of God.

And whereas we can have no good of ourselves, let us praising and magnifying the Lord Almighty, implore his mercy saying,

GRACIOUS God and Father, we thank thee through Jesus Christ, that thou hast been pleased to give this our fellow brother repentance unto life, and us cause to rejoice in his conversion. We beseech thee, shew him thy mercy, that he may become more and more assured in his mind of the remission of his sins, and that he may receive from thence inexpressible joy and delight, to serve thee. And whereas he hath heretofore by his sins offended many, grant that he may by his conversion edify many. Grant also that he may stedfastly walk in thy ways, to the end; and may we learn from this example, that with thee is mercy, that thou mayest be feared; and that we counting him for our brother and co-heir of life eternal, may jointly serve thee with filial fear and obedience all the days of our life, through Jesus Christ our Lord, in whose name we thus conclude our prayer: —— OUR FATHER, &c.

The Form for the administration of BAPTISM, *to Infants of Believers.*

THE principal parts of the doctrine of holy baptism are these three: *First.* That we with our children are conceived and born in sin, and therefore are children of wrath, in so much that we cannot enter into the kingdom of God, except we are born again. This the dipping in or sprinkling with water teaches us, whereby the impurity of our souls is signified, and we admonished to loath, and humble ourselves before God, and seek for our purification and salvation without ourselves.

Secondly. Holy baptism witnesseth and sealeth unto us the washing away of sins through Jesus Christ. Therefore we are baptised *in the name of the Father, and of the Son, and of the Holy Ghost.* For when we are baptised in the name of the Father, God the Father witnesseth

and sealeth unto us, that he doth make an eternal co-
nant of grace with us, and adopts us for his childr
and heirs, and therefore will provide us with eve
good thing, and avert all evil, or turn it to our pro
And when we are baptised in the name of the Son, t
Son sealeth unto us, that he doth wash us in his blood
all our sins, incorporating us into the fellowship of h
death and resurrection, so that we are freed from all c
sins, and accounted righteous before God. In like ma
ner, when we are baptised in the name of the Ho
Ghost, the Holy Ghost assures us, by this holy sacrame
that he will dwell in us, and sanctify us to be membe
of Christ, applying unto us, that which we have
Christ, namely, the washing away of our sins, and th
daily renewing of our lives, till we shall finally be pr
sented without spot or wrinkle among the assembly
the elect in life eternal.

Thirdly. Whereas in all covenants, there are co
tained two parts; therefore are we by God throug
baptism, admonished of, and obliged unto new obed
ence, namely, that we cleave to this one God, Father
Son, and Holy Ghost; that we trust in him, and lov
him with all our hearts, with all our souls, with all ou
mind, and with all our strength; that we forsake th
world, crucify our old nature, and walk in a new an
holy life.

And if we sometimes through weakness fall into sin,
we must not therefore despair of God's mercy nor continue
in sin, since baptism is a seal and undoubted testimony,
that we have an eternal covenant of grace with God.

And although our young children do not understand
these things, we may not therefore exclude them from bap-
tism, for as they are without their knowledge, partakers of
the condemnation in Adam, so are they again received
unto grace in Christ; as God speaketh unto Abraham
the father of all the faithful, and therefore unto us and
our children. Gen. 17. 7. saying, *I will establish my
covenant between me and thee, and thy seed after thee, in
their generations, for an everlasting covenant; to be a God
unto thee, and to thy seed after thee.* This also the Apos-
tle Peter testifieth, with these words, Acts 2. 39. *For
the promise is unto you, and to your children, and to all the
are afar off, even as* many as the Lord our God sh

call. Therefore God formerly commanded them to be circumcised, which was a seal of the covenant, and the righteousness of faith: and therefore Christ also embraced them, laid his hands upon them and blessed them: Mark, Chap. 10.

Since then baptism is come in the place of circumcision, therefore infants are to be baptised as heirs of the kingdom of God, and his covenant. And parents are in duty bound, further to instruct their children herein, when they shall arrive to years of discretion. That therefore this holy ordinance of God, may be administered to his glory, to our comfort, and the edification of his church, let us call upon his holy name.

O ALMIGHTY and eternal God (*who in thy severe judgment, didst punish the unbelieving and impenitent world with the flood, and didst of thy great mercy save and preserve the faithful Noah and his family: who didst drown the hard hearted Pharaoh with all his host in the Red Sea, and didst safely lead thy people Israel through the same, by which baptism was signified.*) We beseech thee, that thou wilt be pleased of thine infinite mercy, graciously to look upon these children, and incorporate them by thy holy spirit into thy Son Jesus Christ, that they may be buried with him into his death, and be raised with him in newness of life; that they may daily follow him, joyfully bearing their cross, and cleave unto him in true faith, firm hope, and ardent love; that they may with a comfortable sense of thy favour, leave this life (which is nothing but a continual death) and at the last day, may appear without terror before the judgment seat of Christ thy Son, through Jesus Christ our Lord, who with thee and the Holy Ghost, one only God, lives and reigns forever, Amen.

An Exhortation to the Parents, and those who come with them to Baptism.

BELOVED in the Lord Christ, you have heard that baptism is an ordinance of God, to seal unto us and to our seed his covenant, therefore it must be used for that end, and not out of custom or superstition. That it may then be manifest, that ye are thus minded, you are to answer sincerely upon these questions.

First. Whether you do not acknowledge, that al-

though our children are conceived and born in sin, and therefore are subject to all miseries, yea to condemnation itself, yet that they are sanctified in Christ, and therefore as members of his church ought to be baptized?

Secondly. Whether you do not acknowledge the doctrine which is contained in the old and new testament, and in the articles of the christian faith, and which is taught here in this christian church, to be the true and perfect doctrine of salvation?

Thirdly. Whether you do not promise and intend to see these children when come to the years of discretion (whereof thou art either father or witness) instructed and brought up in the aforesaid doctrine, or help or cause them to be instructed therein to the utmost of your power?

Answer. Yes.

Then the minister of God's word in baptising, shall say, N. I baptise thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

THANKSGIVING.

ALMIGHTY God and merciful Father, we thank and praise thee, that thou hast forgiven us, and our children, all our sins, through the blood of thy beloved Son Jesus Christ, and received us through thy holy spirit as members of thy only begotten Son, and adopted us to be thy children, and sealed and confirmed the same unto us by holy baptism: we beseech thee through the same Son of thy love, that thou wilt be pleased always to govern these baptised children by thy holy Spirit, that they may be soundly and religiously educated, increase and grow up in the Lord Jesus Christ, that they may acknowledge thy fatherly goodness and mercy, which thou hast shewn to them and us, and live in all righteousness, under our only Teacher, King and high Priest Jesus Christ, and manfully fight against, and overcome sin, the devil and his whole dominion, to the end that they may eternally praise and magnify thee, and thy Son Jesus Christ, together with the Holy Ghost, the one only true God, Amen.

The form for the Administration of holy baptism, to adult persons.

HOWEVER children of christian parents (although they understand not this mystery) must be baptised by virtue of the covenant; yet it is not lawful to baptise those who are come to years of discretion, except they first be sensible of their sins, and make confession both of their repentance and faith in Christ; for this cause hath not only John the Baptist preached (according to the command of God) the baptism of repentance, and baptised, for the remission of sins, those who confessed their sins, Mark 1. and Luke 3. But our Lord Jesus Christ hath also commanded his disciples to teach all nations, and then, to baptise them, in the name of the Father, and of the Son, and of the Holy Ghost, Mat. 28. Mark 16. Adding this promise: He that believeth, and is baptised, shall be saved. According to which rule, the Apostles, as appeareth out of Acts, 2. 10. and 16. have baptised none who were of years of discretion, but such who made confession of their faith and repentance; therefore it is not lawful now a days, to baptise any other adult persons, than such as have been taught the mysteries of holy baptism, by the preaching of the gospel, and are able to give an account of their faith by the confession of the mouth. Since therefore you N. are also desirous of holy baptism, to the end, it may be to you a seal of your ingrafting into the church of God, that it may appear that you do not only receive the christian religion, in which you have been privately instructed by us, and of which also you have made confession before us; but that you (through the grace of God) intend and purpose to lead a life according to the same; you are sincerely to give answer before God and his church; *First*. Dost thou believe in the only true God, distinct in three persons, Father, Son, and Holy Ghost, who hath made heaven and earth, and all that in them is, of nothing, and still maintains and governs them, insomuch that nothing comes to pass, either in heaven or on earth, without his divine will?

Answer. Yes.

Secondly. Dost thou believe that thou art conceived and born in sin, and therefore art a child of wrath by nature, wholly incapable of doing any good, and prone to all evil; and that thou hast frequently both in thought, word, and deed, transgressed the command-

ments of the Lord: and whether thou art heartily sorry for these sins?

Answer. Yes.

Thirdly. Dost thou believe that Christ, who is the true and eternal God, and very man, who took his human nature on him out of the flesh and blood of the virgin Mary, is given thee of God, to be thy Saviour and that thou dost receive by this faith, remission of sins in his blood, and that thou art made by the power of the Holy Ghost, a member of Jesus Christ, and his church?

Answer. Yes.

Fourthly. Dost thou assent to all the articles of the christian religion, as they are taught here, in this christian church, according to the word of God, and purpose stedfastly to continue in the same doctrine to the end of thy life; and also dost thou reject all heresies and schisms, repugnant to this doctrine, and promise to persevere in the communion of our christian church, not only in the hearing of the word, but also in the use of the Lord's supper?

Answer. Yes.

Fifthly. Hast thou taken a firm resolution always to lead a christian life, to forsake the world and its evil lusts, as is becoming the members of Christ and his church, and to submit yourself to all christian admonitions.

Answer. Yes.

The good and great God mercifully grant his grace and blessing to this your purpose, through Jesus Christ. Amen.

The Form for the Administration of the LORD'S SUPPER.

BELOVED in the Lord Jesus Christ, attend to the words of the institution of the holy supper of our Lord Jesus Christ, as they are delivered by the holy Apostle Paul, 1 Cor. 11. 23—30.

For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, take eat, this is my body which is broken for you, this do in remembrance of me. After the same manner also, he took the cup, when he had supped, saying this cup is the new testament in my blood

this do ye, as oft as ye drink it in remembrance of me, for as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come; wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.—That we may now celebrate the supper of the Lord to our comfort, it is above all things necessary,

First. Rightly to examine ourselves.

Secondly. To direct it to that end, for which Christ hath ordained and instituted the same, namely, to his remembrance. The true examination of ourselves, consists of these three parts.

First. That every one consider by himself, his sins and the curse due to him for them, to the end that he may abhor and humble himself before God: considering that the wrath of God against sin is so great, that (rather than it should go unpunished) he hath punished the same in his beloved Son Jesus Christ, with the bitter and shameful death of the cross.

Secondly. That every one examine his own heart, whether he doth believe this faithful promise of God that all his sins are forgiven him, only for the sake of the passion and death of Jesus Christ, and that the perfect righteousness of Christ is imputed and freely given him as his own, yea, so perfectly as if he had satisfied in his own person for all his sins, and fulfilled all righteousness.

Thirdly. That every one examine his own conscience, whether he purposeth henceforth to shew true thankfulness to God in his whole life, and to walk uprightly before him: as also, whether he hath laid aside unfeignedly all enmity, hatred, and envy, and doth firmly resolve henceforward to walk in true love and peace with his neighbour.

All those then who are thus disposed, God will certainly receive in mercy, and count them worthy partakers of the table of his Son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts, eat and drink judgment to themselves.

Therefore we also, according to the command of Christ

and the Apostle Paul, admonish all those who are defiled with the following sins, to keep themselves from the table of the Lord, and declare to them that they have no part in the kingdom of Christ; such as all idolaters, all those who invoke deceased saints, angels, or other creatures; all those who worship images; all inchanters, diviners, charmers, and those who give credit to such inchantments; all despisers of God and his word, and of the holy sacraments; all blasphemers; all those who are given to raise discord, sects and mutiny in church or state; all perjured persons; all those who are disobedient to their parents and superiors; all murderers, contentious persons, and those who live in hatred and envy against their neighbours; all adulterers, whoremongers, drunkards, thieves, usurers, robbers, gamesters, covetous, and all who lead offensive lives.

All these, while they continue in such sins, shall abstain from this meat (which Christ hath ordained only for the faithful) lest their judgment and condemnation be made the heavier. But this is not designed (dearly beloved brethren and sisters in the Lord) to deject the contrite hearts of the faithful, as if none might come to the supper of the Lord, but those who are without sin; for we do not come to this supper, to testify thereby that we are perfect and righteous in ourselves; but on the contrary, considering that we seek our life out of ourselves in Jesus Christ, we acknowledge that we lie in the midst of death: therefore, notwithstanding we feel many infirmities and miseries in ourselves, as namely, that we have not perfect faith, and that we do not give ourselves to serve God with that zeal as we are bound, but have daily to strive with the weakness of our faith, and the evil lusts of our flesh; yet since we are (by the grace of the Holy Ghost) sorry for these weaknesses, and earnestly desirous to fight against our unbelief, and to live according to all the commandments of God: therefore we rest assured that no sin or infirmity, which still remaineth against our will, in us, can hinder us from being received of God in mercy, and from being made worthy partakers of this heavenly meat and drink.

Let us now *also* consider, to what end the Lord hath instituted his supper, namely, that we do it in re-

remembrance of him: Now after this manner are we to remember him by it.

First. That we are confidently perſuaded in our hearts, that our Lord Jeſus Chriſt (according to the promiſes made to our forefathers in the old teſtament) was ſent of the Father into the world: that he aſſumed our fleſh and blood; that he bore for us the wrath of God (under which we ſhould have periſhed everlaſtingly) from the beginning of his incarnation, to the end of his life upon earth, and that he hath fulfilled for us, all obedience to the divine law, and righteouſneſs: eſpecially, when the weight of our ſins and the wrath of God preſſed out of him the bloody ſweat in the garden, where he was found that we might be freed from our ſins: that he afterwards ſuffered innumerable reproaches, that we might never be confounded.——That he was innocently condemned to death, that we might be acquitted at the judgment ſeat of God: yea, that he ſuffered his bleſſed body to be nailed on the croſs—that he might fix thereon the hand writing of our ſins: and hath alſo taken upon himſelf the curſe due to us that he might fill us with his bleſſings; and hath humbled himſelf unto the deepeſt reproach and pains of hell, both in body and ſoul, on the tree of the croſs, when he cried out with a loud voice, *my God, my God! why haſt thou forſaken me?* That we might be accepted of God, and never be forſaken of him. And finally confirmed with his death and ſhedding of his blood, the new and eternal teſtament, that covenant of grace and reconciliation, when he ſaid it is finiſhed.

And that we might firmly believe that we belong to this covenant of grace, the Lord Jeſus Chriſt, in his laſt ſupper, took bread, and when he had given thanks, he brake it, and gave it to his diſciples and ſaid, Take eat, this is my body which is broken for you, this do in remembrance of me; in like manner alſo after ſupper he took the cup, gave thanks and ſaid, Drink ye all of it, this cup is the new teſtament in my blood, which is ſhed for you and for many, for the remiſſion of ſins; this do ye as often as ye drink it in remembrance of me; that is, as often as ye eat of this bread and drink of this cup, you ſhall thereby, as by a ſure remembrance and pledge, be admoniſhed and aſſured of this my hearty love and faithfulneſs towards you; that whereas you ſhould other-

wife have ſuffered eternal death, I have given my body to the death of the croſs, and ſhed my blood for you; and as certainly feed and nouriſh your hungry and thirſty ſoul with my crucified body, and ſhed blood to everlaſting life, as this bread is broken before your eyes, and this cup is given to you, and you eat and drink the ſame with your mouth, in remembrance of me.

From this inſtitution of the holy ſupper of our Lord Jeſus Chriſt, we ſee that he directs our faith and truſt to his perfect ſacrifice (once offered on the croſs) as to the only ground and foundation of our ſalvation, wherein he is become to our hungry and thirſty ſouls, the true meat and drink of life eternal. For by his death he hath taken away the cauſe of our eternal death and miſery, namely, ſin; and obtained for us the quickening ſpirit, that we by the ſame (which dwelleth in Chriſt as in the head, and in us as his members) might have true communion with him, and be made partakers of all his bleſſings, of life eternal, righteouſneſs and glory.

Beſides, that we by the ſame ſpirit may alſo be united as members of one body in true brotherly love, as the holy Apoſtle ſaith, *For we being many, are one bread and one body; for we are all partakers of that one bread.* For as out of many grains one meal is ground, and one bread baked, and out of many berries being preſſed together, one wine floweth, and mixeth itſelf together; ſo ſhall we all, who by a true faith are ingrafted into Chriſt, be altogether one body, through brotherly love, for Chriſt's ſake, our beloved Saviour, who hath ſo exceedingly loved us: and not only ſhew this in word but alſo in very deed towards one another.

Hereto aſſiſt us, the Almighty God and Father of our Lord Jeſus Chriſt, through his holy Spirit, AMEN.

{ That we may obtain all this, let us humble ourſelves before God, and with true faith implore his grace. }

O MOST merciful God and Father, we beſeech thee, that thou wilt be pleaſed in this ſupper (in which we celebrate the glorious remembrance of the bitter death of thy beloved Son Jeſus Chriſt) to work in our hearts through thy holy Spirit, that we may daily more and more with true confidence, give ourſelves up unto thy Son Jeſus Chriſt, that our afflicted and contrite hearts, through the power of the Holy Ghoſt may be fed and

comforted with his true body and blood; yea, with him, true God and man, that only heavenly bread: and that we may no longer live in our sins, but he in us and we in him, and thus truly be made partakers of the new and everlasting testament, and of the covenant of grace. That we may not doubt but thou wilt forever be our gracious Father, never more imputing our sins unto us, and providing us with all things necessary as well for the body as the soul, as thy beloved children and heirs; grant us also thy grace, that we may take upon us our crosses cheerfully, deny ourselves, confess our Saviour, and in all tribulations, with uplifted heads expect our Lord Jesus Christ from heaven, where he will make our mortal bodies like unto his most glorious body, and take us unto him in eternity. AMEN.

Strengthen us also by this holy supper in the Catholick undoubted Christian faith, whereof we make confession with our mouths and hearts, saying,

I BELIEVE in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ his only Son our Lord who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell: the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: the holy Catholick church: the communion of saints: the forgiveness of sins; the resurrection of the body; and the life everlasting, AMEN.

That we may be now fed with the true heavenly bread Christ Jesus, let us not cleave with our hearts unto the external bread and wine, but lift them up on high in heaven, where Christ Jesus is our advocate, at the right hand of his heavenly Father, whither also the articles of our faith lead us; not doubting but we shall as certainly be fed and refreshed in our souls through the working of the Holy Ghost with his body and blood, as we receive the holy bread and wine in remembrance of him.

{In breaking and distributing the bread, the Minister shall say, The bread which we break is the communion of the body of Christ.}

(And when he giveth the cup,)

The cup of bleſſing, with which we bleſs, is the communion of the blood of Chriſt.

During the communion, there ſhall or may be devoutly ſung, a pſalm, or ſome chapter read, in remembrance of the death of Chriſt, as the 53d chap. of Iſaiah, the 13, 14, 15, 16, 17, and 18, chapters of John, or the like.

(After the COMMUNION, the Miniſter ſhall ſay,)

Beloved in the Lord, ſince the Lord, hath now fed our ſouls at his table, let us therefore jointly praiſe his holy name with thankſgiving, and every one ſay in his heart thus.

Bleſs the Lord, O my ſoul: and all that is within me bleſs his holy name.

Bleſs the Lord, O my ſoul, and forget not all his benefits.

Who forgiveth all thine iniquities: who healeth all thy diſeaſes.

Who redeemeth thy life from deſtruction, who crowneth thee with loving kindneſs and tender mercies.

The Lord is merciful and gracious, ſlow to anger and plenteous in mercy.

He hath not dealt with us after our ſins, nor rewarded us according to our iniquities.

For as the heaven is high above the earth, ſo great is his mercy towards them that fear him.

As far as the Eaſt is from the Weſt, ſo far hath he removed our tranſgreſſions from us.

Like as a father pitieth his children, ſo the Lord pitieth them that fear him.

Who hath not ſpared his own Son, but delivered him up for us all, and given us all things with him. Therefore God commendeth therewith his love towards us, in that while we were yet ſinners, Chriſt died for us; much more then, being now juſtified by his blood, we ſhall be ſaved from wrath through him: for if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life. Therefore ſhall my mouth and heart ſhew forth the praiſe of the Lord from this time forth for evermore, Amen.

Let every one ſay with an attentive heart.

O ALMIGHTY, merciful God and father, we render thee moſt humble and hearty thanks, that thou haſt

of thy infinite mercy, given us thine only begotten Son, for a mediator and a sacrifice for our sins, and to be our meat and drink unto life eternal, and that thou giveſt us a lively faith, wherby we are made partakers of ſuch of thy benefits—thou haſt alſo been pleaſed, that thy beloved Son Jeſus Chriſt ſhould inſtitute and ordain his holy ſupper for the confirmation of the ſame: grant we beſeech thee O faithful God and Father, that through the operation of thy holy Spirit, the commemoration of the death of our Lord Jeſus Chriſt, may tend to the daily increaſe of our faith, and ſaving fellowſhip with him, through Jeſus Chriſt thy Son, in whoſe name we conclude our prayers, ſaying, OUR FATHER, &c,

The end of the Adminiſtration of the LORD's SUPPER.

The Form for the Confirmation of MARRIAGE, *before the Church.*

WHEREAS married perſons are generally, by reaſon of ſin, ſubject to many troubles and afflictions; to the end that you N. and N. (who deſire to have your marriage bond publicly confirmed here in the name of God, before this church) may alſo be aſſured in your hearts of the certain aſſiſtance of God in your afflictions, hear therefore from the word of God, how honorable the married ſtate is, and that it is an inſtitution of God, which is pleaſing to him. Wherefore he alſo will (as he hath promiſed) bleſs and aſſiſt the married perſons, and on the contrary judge and puniſh whoremongers and adulterers.

In the firſt place you are to know, that God our Father (after he had created heaven and earth, and all that in them is) made man *in his own image and likeneſs*, that he ſhould have dominion over the beaſts of the field, over the fiſh of the ſea, and over the fowls of the air. And after he had created man, he ſaid, *It is not good that man ſhould be alone, I will make him an help meet for him. And the Lord caused a deep sleep to fall upon Adam and he slept, and he took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave*

his father, and his mother, and shall cleave unto his w and they two shall be one flesh. Therefore ye are not doubt but that the married state is pleasing to the Lo since he made unto Adam his wife, brought and ga her himself to him to be his wife; witnessing there that he doth yet as with his hand bring unto every m his wife. For this reason the Lord Jesus Christ did al highly honor it with his presence, gifts and miracles Cana of Galilee, to shew thereby, that this holy sta ought to be kept honorable by all, and that he will a and assist the married persons even when they are le expecting it.

But that ye may live godly in this state, you ma know the reasons wherefore God hath instituted th same. The first reason is, that each faithfully assist th other in all things that belong to this life, and a better.

Secondly. That they bring up the children whic they shall get, in the true knowledge and fear of God, to his glory and their salvation.

Thirdly. That each of them avoiding all uncleanness and evil lusts, may live with a good and quiet conscience. *For to avoid fornication, let every Man have his own wife, and every Wife her own husband:* insomuch that all who are come to their years, and have not the gift of continence, are bound by the command of God, to enter into the marriage state, with knowledge and consent of parents, or tutors and friends, *that so the temple of God, which is our body, may not be defiled, for, whosoever defileth the temple of God, him shall God destroy.*

Next, you are to know, how each is bound to behave respectively towards the other, according to the word of God.

First. You who are the bridegroom, shall know, that God hath set you to be the head of your wife, that you according to your ability, shall lead her with discretion; instructing, comforting, protecting her, as the head rules the body; yea, as Christ is the head, wisdom, consolation, and assistance to his church. Besides, *you are to love your wife as your own body, as Christ hath loved his church: you shall not be bitter against her, but dwell with her as a man of understanding, giving honor to the wife as the weaker vessel, considering that ye are joint heirs of the grace of life, that your prayers be not hindered;* and since it is God's

command, *that the man shall eat his bread in the sweat of his face*, therefore you are to labour diligently and faithfully, in the calling wherein God hath set you, that you may maintain your household honestly, and likewise have something to give to the poor.

In like manner shall you, who are the bride, know how you are to carry yourself towards your husband, according to the word of God: you are to love your lawful husband, to honor and fear him, as also to be obedient unto him in all lawful things, as to your Lord, *as the body is obedient to the head, and the Church to Christ. You shall not exercise any dominion over your husband, but be silent: for Adam was first created, and then Eve to be an help to Adam;* and after the fall, God said to Eve, and in her to all women, *your will shall be subject to your husband:* you shall not resist this ordinance of God, but be obedient to the word of God, and follow the examples of godly women, who trusted in God and were subject to their husbands; *as Sarah was obedient to Abraham, calling him her lord:* you shall also be an help to your husband in all good and lawful things looking to your family, and walking in all honesty and virtue, without worldly pride, that you may give an example to others of modesty.

Wherefore you N. and you N. having now understood that God hath instituted marriage, and what he commands you therein; are ye willing thus to behave yourselves in this holy state, as you here do confess before this christian assembly, and are desirous that you be confirmed in the same?

Answer. Yes.

Whereupon the minister shall say to the assembly,

I take you all, who are met here, to witness, that there is brought no lawful impediment:

(Further to the married persons,)

Since then it is fit that you be furthered in this your work, the Lord God confirm your purpose, which he hath given you; and your beginning be in the name of the Lord, who made heaven and earth.

{ Hereupon they shall join hands together, and the minister speak first to the bridegroom, }

N. Do you acknowledge here before God, and this his holy church, that you have taken, and do take to

your lawful wife N. here present, promising her now to forsake her; to love her faithfully, to maintain her as a faithful and pious husband is bound to do to his lawful wife; that you will live holily with her; keeping faith and truth to her in all things according the holy gospel?

Answer. Yes.

(Afterwards to the bride.)

N. Do you acknowledge here before God, and this holy church, that you have taken, and do take your lawful husband N. here present, promising to be obedient to him, to serve and assist him, never to forsake him, to live holily with him, keeping faith and truth to him in all things, as a pious and faithful wife is bound to her lawful husband according to the holy gospel. Answer. Yes.

(Then the minister shall say,)

The Father of all mercies, who of his grace hath called you to this holy state of marriage, bind you in true love and faithfulness, and grant you his blessing. Amen,

Hear now from the gospel, how firm the bond of marriage is, as described Matthew, chapter 19, verses, 3, 4, 5, 6, 7, 8, 9.

"The Pharisees came unto him, tempting him, and "saying unto him, is it lawful for a man to put away "his wife for every cause? and he answered and said "unto them, have ye not read, that he which made "them at the beginning, made them male and female? "and said, for this cause shall a man leave father and "mother and shall cleave to his wife; and they twain "shall be one flesh; wherefore they are no more "twain, but one flesh. What therefore God hath "joined together, let not man put asunder. They say unto him, why did Moses then command to give a writing of divorcement, and to put her away? he saith "unto them, Moses, because of the hardness of your "hearts, suffered you to put away your wives; but "from the beginning it was not so. And I say unto "you, whosoever shall put away his wife, except it be "for fornication, and shall marry another, committeth "adultery: and whoso marrieth her which is put away, "doth commit adultery."

Believe these words of Christ, and be certain and assured, that our Lord God hath joined you together in his holy state. You are therefore to receive, whatever befalls you therein with patience and thanksgiving, as from the hand of God, and thus all things will turn to your advantage and salvation, Amen.

{Then the minister shall bid the married persons to kneel down and exhort the congregation to pray for them.}

ALMIGHTY God, thou who displayest thy goodness and wisdom in all thy works and ordinances, and hast said from the beginning, that it is not good that man should be alone, and therefore hast made an help meet for him, and ordained, that those who were two should be one, and likewise punishest all uncleanness. We beseech thee (since thou hast called these two persons to the holy state of marriage, and joined them together) replenish them with thy holy spirit, that they may piously live together according to thy divine will in true and firm faith, and resist all wickedness. Vouchsafe to bless them, as thou didst send thy blessing upon the faithful fathers, thy friends and servants, Abraham, Isaac and Jacob; that they may as co-heirs of the covenant (which thou didst make with those fathers) educate the children which thou shalt be pleased to give them, in all godliness, to the glory of thy holy name, to the edification of thy church, and to the propagation of thy holy gospel. Hear us O Father of mercies! for Jesus Christ's sake, thy beloved Son our Lord, in whose name we conclude our prayers, saying, Our Father, &c.

(Hearken now to the promise of God from 128 Psalm.)

Blessed is every one that feareth the Lord, that walketh in his ways.

For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants, round about thy table.

Behold, that thus shall the man be blessed, that feareth the Lord.

The Lord shall bless thee out of Zion; and th
shalt see the good of Jerusalem all the days of thy li
Yea thou shalt see thy children's children, and pe
upon Israel.

The Lord our God replenish you with his grace, a
grant, that ye may long live together in all godlin
and holiness, Amen.

The end of the form, for the confirmation of Marriage
fore the church.

The Form for Ordaining the Ministers of God's Word.

The sermon and the usual prayers being finished,
the Minister shall thus speak to the congregation.

BELOVED brethren, it is known unto you, that
have now at three different times published
name of our brother N. here present, to learn whet
any person had ought to offer concerning his doctrine
life, why he might not be ordained to the ministry
the word. And whereas no one hath appeared befo
us, who hath alledged any thing lawful against his pe
son, we shall therefore at present, in the name of t
Lord, proceed to his ordination; for which purpo
you N. and all those who are here present, shall first a
tend, to a short declaration taken from the word
God, touching the institution and the office of pasto
and ministers of God's word; where, in the first pla
you are to observe, that God our heavenly Father, wi
ling to call and gather a church from amongst the co
rupt race of men unto life eternal, doth by a particul
mark of his favour use the ministry of men therein.

Therefore Paul saith, that the Lord *Jesus Christ hat*
given some apostles, and some prophets, and some evang
lists, and some pastors and ministers; for the perfecting
the saints, for the work of the ministry, for the edifying
the body of Christ. Here we see that the holy Apost
among other things saith, that the pastoral office is a
institution of Christ.

What this holy office enjoins, may easily be gathere
from the very name itself; for as it is the duty of
common shepherd, to feed, guide, protect and rule th
flock committed to his charge; so it is with regard t
these spiritual shepherds, who are set over the church
which God calleth unto salvation, and counts them a

keep of his pasture. The pasture with which these sheep are fed, is nothing else but the preaching of the gospel, accompanied with prayer, and the administration of the holy sacraments; the same word of God is likewise the staff with which the flock is guided and ruled. Consequently it is evident, that the office of pastors and ministers of God's word is,

First. That they shall faithfully explain to their flock, the word of the Lord, revealed by the writings of the prophets and apostles; and apply the same, as well in general, as in particular, to the edification of the hearers, with instructing, admonishing, comforting, and reproving, according to every one's need, preaching repentance towards God, and reconciliation with him through faith in Christ; and refuting with the holy scriptures all schisms and heresies which are repugnant to the pure doctrine. All this is clearly signified to us in holy writ, for the Apostle Paul saith, *that these labour in the word:* and elsewhere he teacheth, that this must be done *according to the measure or rule of faith:* he writes also, that a pastor *must hold fast and rightly divide the faithful and sincere word which is according to doctrine:* likewise, *he that prophesieth* (that is preacheth God's word) *speaketh unto men to edification, and exhortation and comfort:* in another place he proposes himself as a pattern to pastors, *declaring that he hath publicly, and from house to house, taught and testified repentance toward God, and faith toward our Lord Jesus Christ:* but particularly we have a clear description of the office, and ministers of God's word, 2 Corinth. 5 chap. 18, 19, and 20 verses, where the Apostle thus speaketh, *And all things are of God, who hath reconciled us to himself, by Jesus Christ, and hath given to us* (namely, to the apostles, and pastors) *the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.* Concerning the refutation of false doctrine, the same apostle saith, Tit. 1. 9. That a minister must hold fast the faithful word of God, that he may be able by sound doctrine, both to convince and silence the gain-sayers.

Secondly. It is the office of the ministers, publicly call upon the name of the Lord in behalf of the whole congregation; for that which the apostles say, we will *give ourselves continually to prayer, and to the ministry of the word,* is common to these pastors with the apostle to which St. Paul alluding, thus speaketh to Timothy: *I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men? for kings, and for all that are in authority,* &c. 1. *Tim.* 2. *and* 2.

Thirdly. Their office is, to administer the sacrament which the Lord hath instituted as seals of his grace: as is evident from the command given by Christ to the apostles, and in them to all pastors, *baptise them in the name of the Father, and of the Son, and of the Holy Ghost.* Likewise, *for I have recieved of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed,* &c.

Finally, it is the duty of the ministers of the word, to keep the church of God in good discipline, and to govern it in such a manner as the Lord hath ordained: for Christ having spoke of the christian discipline, say to his apostles, *whatsoever ye shall bind on earth, shall be bound in heaven.* And Paul will, that the minister know how to rule their own house, since they otherwise neither can provide for, nor rule the church of God. This is the reason why the pastors are in scripture called *stewards of God and bishops,* that is overseers and watchmen, for they have the oversight of the house of God, wherein they are conversant, to the end, that every thing may be transacted with good order and decency; and also to open and shut, with the keys of the kingdom of heaven, committed to them, according to the charge given them by God.

From these things may be learned, what a glorious work the ministerial office is, since so great things are effected by it: yea how highly necessary it is for man's salvation, which is also the reason, why the Lord will, that such an office should always remain: for Christ said, when he sent forth his apostles to officiate in this holy function, *Lo, I am always with you even unto the end of the world;* where we see his pleasure is, that this holy office (for the persons to whom he here speaketh, could

ot live to the end of the world) should always be main-
ained on earth And therefore Paul Exhorteth Timothy,
*commit that which he had heard of him, to faithful men,
who are able to teach others, as he also, having ordained*
Titus a minister, further commanded him, to ordain el-
ers in every city, Tit. 1. 5.

Forasmuch therefore as we, for the maintaining of
his office in the church of God, are now to ordain a
new minister of the word, and having sufficiently spoke
of the office of such persons, therefore you N. shall an-
swer to the following questions, which shall be proposed
to you, to the end that it may appear to all here present, that
thou art inclined to accept of this office as above described.

First. I ask thee, whether thou feelest in thy heart
that thou art lawfully called of God's church, and there-
fore of God himself, to this holy ministry?

Secondly. Whether thou dost believe the books of the
old and new testament to be the only word of God, and
the perfect doctrine unto salvation, and dost reject all
doctrines repugnant thereto?

Thirdly. Whether thou dost promise faithfully to dis-
charge your office, according to the same doctrine, as
above described, and to adorn it with a godly life: also
to submit thyself in case thou shouldst become delin-
quent either in life or doctrine, to ecclesiastical admoni-
tion, according to the public ordinance of the churches?

Answer. Yes, truly.

{Then the minister who did demand those questions of him, or another, if there are more present, shall lay his *hands on his head, And say,}

God our heavenly Father, who hath called thee to this
holy ministry, enlighten thee with his Holy Spirit,
strengthen thee with his hand, and so govern thee in thy
ministry that thou mayest decently and fruitfully walk
therein, to the glory of his name, and to the propagation
of the kingdom of his Son Jesus Christ. AMEN.

*Note. This ceremony shall not be used in ordaining
those, who have before been in the ministry.

{Then the Minister shall from the pulpit, exhort the ordained Minister, and the congregation in the following manner:}

"Take heed therefore, beloved brother, and fellow

" servant in Christ, unto yourself and to all the flock
" over which the Holy Ghost hath made you overseer, t
" feed the church of God which he hath purchased with
" his own blood : love Christ, and feed his sheep, taking
" the oversight of them not by constraint, but willingly
" not for filthy lucre, but of a ready mind, neither a
" being lord over God's heritage, but as an example to th
" flock. Be an example of believers, in word, in con
" versation, in charity, in spirit, in faith, in purity
" Give attendance to reading, to exhortation, to doctrine
" Neglect not the gift that is in thee, meditate upon
" those things, give thyself wholly to them ; that thy
" profiting may appear to all, take heed to thy doctrine
" and continue steadfast therein. Bear patiently all suf
" ferings and oppressions as a good soldier of Jesus Christ,
" for in doing this thou shalt both save thyself and them
" that hear thee. And when the chief Shepherd shall
" appear, you shall receive a crown of glory that fadeth
" not away."

" And you likewise, beloved Christians, receive this your minister in the Lord with all gladness, " and hold such in reputation :" Remember that God himself through him speaketh unto and beseecheth you. Receive the word which he according to the scripture shall preach unto you, " not as the word of man, but (as it is in " truth) the word of God. Let the feet of those that " preach the gospel of peace, and bring glad tidings of " good things, be beautiful and pleasant unto you. O- " bey them that have the rule over you, and, submit " yourselves : for they watch for your souls, as they " that must give account, that they may do it with joy, " and not with grief, for that is unprofitable for you. " If you do these things it shall come to pass, that the " peace of God shall enter into your houses, and that " you, who receive this man in the name of a prophet, " shall receive a prophet's reward, and through his " preaching, believing in Christ, shall through Christ " inherit life eternal."

Since no man is of himself fit for any of these things, let us call upon God with thanksgiving :

MERCIFUL Father, we thank thee that it pleaseth thee, by the ministry of men, to gather a church to thyself unto life eternal, from amongst the lost chil-

dren of men: we bleſs thee for ſo graciouſly providing the church in this place with a faithful miniſter, we beſeech thee to qualify him daily more and more by the holy ſpirit, for the miniſtry to which thou haſt ordained and called him; enlighten his underſtanding to comprehend thy holy word, and give him utterance, that he may boldly open his mouth, to make known and diſpenſe the myſteries of the goſpel. Endue him with wiſdom and valour, to rule the people aright over which he is ſet, and to preſerve them in chriſtian peace, to the end that thy church under his adminiſtration and by his good example, may increaſe in number and in virtue. Grant him courage to bear the difficulties and troubles which he may meet with in his miniſtry, that being ſtrengthened by the comfort of thy ſpirit, he may remain ſtedfaſt to the end, and be received with all faithful ſervants into the joy of his maſter. Give thy grace alſo to this people and church, that they may becomingly deport themſelves towards this their miniſter; that they may acknowledge him to be ſent of thee; that they may receive his doctrine with all reverence and ſubmit themſelves to his exhortations. To the end that they may by his word believing in Chriſt, be made partakers of eternal life. Hear us, O Father, through thy beloved Son, who hath thus taught us to pray, OUR FATHER, &c.

The end of the form for ordainnig the ministers of God's Word.

The Form for Ordaining Elders and deacons, when ordained at the same time.

{But if they are ordained ſeperately, this form ſhall be uſed as occaſion requires.}

BELOVED Chriſtians, you know that we have ſeveral times publiſhed unto you the names of our brethren here preſent, who are choſen to the office of elders and deacons in this church, to the end that we might know whether any perſon had aught to alledge why they ſhould not be ordained in their reſpective offices; and whereas no one hath appeared before us, who hath alledged any thing lawful againſt them, we ſhall therefore at preſent in the name of the Lord, proceed to their ordination.

But firſt, you who are to be ordained, and all thoſe who are here preſent, ſhall attend to a ſhort declaration

from the word of God concerning the inſtitution and the office of elders and deacons; of the elders is to be obſerved, that the word elder or eldeſt (which is taken out of the old teſtament, and ſignifieth a perſon who is placed in an honorable office of government over others) is applied to two ſorts of perſons who miniſter in the church of Jeſus Chriſt: for the apoſtle ſaith, *the elders that rule well, shall be counted worthy of double honour, especially they who labour in the word and doctrine.* Hence is evident that there were two ſorts of elders in the Apoſtolic church, the former whereof did labour in the word and doctrine, and the latter did not. The firſt were the miniſters of the word and paſtors, who preached the goſpel and adminiſtered the ſacraments; but the others who did not labour in the word, and ſtill did ſerve in the church bore a particular office, namely they had the overſight of the church, and ruled the ſame with the miniſters of the word: for Paul, Rom. chap. 12. having ſpoke of the miniſtry of the word, and alſo of the office of diſtribution or deaconſhip, ſpeaketh afterwards particularly of this office, ſaying: "He that ruleth, let him do it with diligence:" likewiſe in another place he counts government among the gifts and offices which God hath inſtituted in the church; 1 Cor. 12. Thus we ſee that theſe ſorts of miniſters are added to the others who preach the goſpel, to aid and aſſiſt them, as in the old teſtament the common Levites were to the prieſts in the ſervice of the tabernacle, in thoſe things which they could not perform alone: notwithſtanding the offices always remained diſtinct one from the other. Moreover it is proper that ſuch men ſhould be joined to the miniſters of the word in the government of the church, to the end, that thereby all tyranny and lording may be kept out of the church of God, which can ſooner creep in when the government is placed in the hands of one alone, or a very few. And thus the miniſters of the word, together with the elders, form a body or aſſembly, being as a council of the church repreſenting the whole church; to which Chriſt alludes when he ſaith, *Tell the church*—which can in no wiſe be underſtood of all and every member of the church in particular, but very properly of thoſe who govern the church, out of which they are choſen.

Therefore in the *first* place the office of the elders is, together with the miniſters of the word, to take the overſight of the church which is committed to them, and diligently to look whether every one properly deports himſelf in his confeſſion and converſation; to admoniſh thoſe who behave themſelves diſorderly, and to prevent as much as poſſible, that the ſacraments be not profaned: alſo to act (according to the chriſtian diſcipline) againſt the impenitent, and to receive the penitent again into the boſom of the church; as doth not only appear from the abovementioned ſaying of Chriſt, but alſo from many other places of holy writ, as 1 Cor. chap. 5. and 2 Cor. chap. 2. that theſe things are not only entruſted to one or two perſons, but to many who are ordained thereto.

Secondly. Since the apoſtle enjoineth, that all things *ſhall be done decently and in order*, amongſt chriſtians, and that no other perſons ought to ſerve in the church of Chriſt but thoſe who are lawfully called, according to the chriſtian ordinance, therefore it is alſo the duty of the elders to pay regard to it, and in all occurrences, which are relative to the welfare and good order of the church, to be aſſiſtant with their good counſel and advice, to the miniſters of the word, yea, alſo to ſerve all chriſtians with advice and conſolation.

Thirdly. It is alſo their duty particularly to have regard unto the doctrine and converſation of the miniſters of the word, to the end that all things may be directed to the edification of the church; and that no ſtrange doctrine be taught, according to that which we read, Acts 20, where the apoſtle exhorteth to watch diligently againſt the wolves who might come into the ſheepfold of Chriſt; for the performance of which, the elders are in duty bound diligently to ſearch the word of God, and continually to be meditating on the myſteries of faith.

Concerning the deacons; of the origin and inſtitution of their office we may read, Acts 6. where we find that the apoſtles themſelves did in the beginning ſerve the poor, "At whoſe feet was brought the price of the things "that were ſold: and diſtribution was made unto every "man according as he had need. But afterwards when "a murmuring aroſe, becauſe the widows of the Greci-"ans were neglected in the daily miniſtration:" mea

were chosen (by the advice of the apostles) who should make the service of the poor their peculiar business, to the end that the apostles *might continually give themselves to prayer, and to the ministry of the word.* And this has been continued from that time forward in the church, as appears from Rom. 12. Where the apostle speaking of this office, saith, *he that giveth, let him do it with simplicity.* And 1 Cor. 12. 28. speaking of helps, he means those who are appointed in the church to help and assist the poor and indigent in time of need; from which passages we may easily gather, what the deacon's office is, namely, that they in the first place collect and preserve with the greatest fidelity and diligence, the alms and goods which are given to the poor: yea, to do their utmost endeavours, that many good means be procured for the relief of the poor.

The second part of their office consists in distributing, wherein is not only required discretion and prudence to bestow the alms only on objects of charity, but also cheerfulness and simplicity to assist the poor with compassion and hearty affection: as the apostle requires, Rom. chap. 12. and 2 Cor. chap. 9. For which end it is very beneficial that they do not only administer relief to the poor and indigent with external gifts, but also with comfortable words from scripture.

To the end therefore, beloved brethren N. N. that every one may hear that you are willing to take your respective offices upon you, ye shall answer to the following questions.

And in the first place I ask you, both elders and deacons, whether ye do not feel in your hearts, that ye are lawfully called of God's church, and consequently of God himself, to these your respective holy offices?

Secondly. Whether ye believe the books of the old and new testament to be the only word of God, and the perfect doctrine of salvation, and do reject all doctrines repugnant thereto?

Thirdly. Whether ye promise, agreeable to said doctrine, faithfully according to your ability, to discharge your respective offices, as it is here described: ye elders in the government of the church together with the ministers of the word: and ye deacons in the ministration to the poor? Do you also jointly promise to walk in

all godlineſs, and to ſubmit yourſelves, in caſe ye ſhould become remiſs in your duty, to the admonitions of the church.

(Upon which they ſhall anſwer. Yes.)

(Then the miniſter ſhall ſay,)

The Almighty God and Father, repleniſh you all with his grace, that ye may faithfully and fruitfully diſcharge your reſpective offices, AMEN.

{The miniſter ſhall further exhort them, and the whole congregation in the following manner,}

Therefore ye elders be diligent in the government of the church, which is committed to you and the miniſters of the word. Be alſo as watchmen over the houſe and city of God, faithfully to admoniſh and to caution every one againſt his ruin. Take heed that purity of doctrine and godlineſs of life be maintained in the church of God. And ye deacons be diligent in collecting the alms, prudent and cheerful in the diſtribution of the ſame: aſſiſt the oppreſſed, provide for the true widows and orphans, ſhew liberality unto all men, but eſpecially to the houſhold of faith.

Be ye all with one accord faithful in your offices, and *hold the myſtery of the faith in a pure conſcience*, being good examples unto all the people. In ſo doing you will *purchaſe to yourſelves a good degree, and great boldneſs in the faith, which is in Chriſt Jeſus, and hereafter enter into the joy of your Lord.* On the other hand, beloved chriſtians, receive theſe men as ſervants of God: count the elders that rule well, worthy of double honor, give yourſelves willingly to their inſpection and government. Provide the deacons with good means to aſſiſt the indigent. Be charitable, ye rich, give liberally and contribute willingly. And ye poor, be poor in ſpirit, and deport yourſelves reſpectfully towards your benefactors, be thankful to them and avoid murmuring; follow Chriſt for the food of your ſouls but not for bread. *Let him that hath ſtole* (or who hath been burthenſome to his neighbours) *ſteal no more: but rather let him labour, working with his hands the things which are good, that he may give to him that needeth.* Each of you doing theſe things in your reſpective callings, ſhall receive of the Lord, *the reward of righteouſneſs.* But ſince

we are unable of ourselves, let us call upon the name o the Lord, saying,

O LORD God and heavenly Father, we thank the that it hath pleased thee, for the better edification o thy church, to ordain in it, besides the ministers of th word, rulers and assistants, by whom thy church may b preserved in peace and prosperity, and the indigent af fisted; and that thou hast at present granted us in this place, men who are of good testimony, and we hope endowed with thy spirit. We beseech thee replenish them more and more with such gifts, as are necessary for them in their ministration; with the gifts of wisdom, courage, discretion, and benevolence, to the end that every one may in his respective office, acquit himself as is becoming; the elders in taking diligent heed unto the doctrine and conversation, in keeping out the wolves from the sheep-fold of thy beloved Son, and in admonishing and reproving disorderly persons. In like manner, the deacons in carefully receiving and liberally, and prudently distributing of the alms to the poor, and in comforting them with thy holy word. Give grace both to the elders and deacons, that they may persevere in their faithful labour, and never become weary by reason of any trouble, pain or persecution of the world. Grant also especially thy divine grace to this people, over whom they are placed, that they may willingly submit themselves to the good exhortations of the elders, counting them worthy of honour for their work's sake; give also unto the rich, liberal hearts towards the poor, and to the poor grateful hearts towards those who help and serve them; to the end that every one acquitting himself of his duty, thy holy name may thereby be magnified, and the kingdom of thy Son Jesus Christ, enlarged, in whose name we conclude our prayers, &c.

THE END OF THE ORDINATION OF THE ELDERS AND DEACONS.

APPENDIX.

ARTICLES EXPLANATORY

OF THE GOVERNMENT AND DISCIPLINE OF THE REFORMED DUTCH CHURCH, IN THE UNITED STATES OF AMERICA.

WHEREAS *the rules of Church Government, commonly called, the CHURCH ORDERS, which were ratified in the national synod held at Dordrecht, in the years* 1618, *and* 1619, *and which express the general principles of ecclesiastical government, adopted by all reformed churches, where, by the delegates from the United Netherlands, obtained and more fully applied to their local circumstances, certain acts, which were stiled the* Post Acta Synodi Nationalis.

AND whereas, the reformed dutch churches in America, who brought with them from Holland, the discipline established in the national synod of Dordrecht, have also always applied the same, as far as their numbers and situation would permit; and in a general convention of delegates held at New-York, in the year of Our Lord 1771, *did declare their firm adherance to the ecclesiastical ordinances aforesaid, in the first article of their acts then ratified, in the words following, viz.* "*We abide fully by the constitution of* "*the reformed Dutch church of the Netherlands, as the same* "*is established in the national synod, held at Dordrecht, anno* "1618, *and* 1619."

AND whereas, it is judged proper to publish the government and discipline of the reformed Dutch Church in America, in the English language, and it is thereby become necessary, not only to translate the rules of church government of the national synod of Dordrecht, but also to explain in what manner the said rules are executed, consistent with the local circumstances of said church.

THEREFORE, the general synod of the reformed Dutch church in America, held at New-York, in October 1792, *have caused the practice of their church to be comprised in the following EXPLANATORY ARTICLES, agreeably to which, the rules of church government of the said national synod of Dordrecht are applied and executed.*

I.
Of the OFFICES in the CHURCH.

I. MINISTERS of the WORD.
ARTICLE. I.

NO perſon can be choſen or called to be a miniſter of the word, who has not previouſly become a *candidate* for the miniſtry.

ART. II. A candidate for the miniſtry is one, who after finiſhing his theological ſtudies, has ſubmitted to public examination; and upon being found well qualified, is licenſed to preach the goſpel, and permitted to accept a call in any congregation.

ART. III. Whoever applies to be examined for becoming a candidate in the miniſtry, muſt produce to the Synod or Claſſis to which the application is made, the following authentic documents: 1. A diploma, or certificate of his having paſſed through a regular courſe of ſtudies, in ſome college or reſpectable academy. 2. A certificate of his having been a member in full communion of the reformed church, at leaſt two years. And 3. A teſtimonial under the hand and ſeal of a profeſſor of theology, declaring ſuch ſtudent to have ſtudied theology with him (or with ſome perſon expreſsly authoriſed for that purpoſe by the general ſynod) for the ſpace of at leaſt two years: and recommending ſaid ſtudent as well qualified for becoming a candidate in the holy miniſtry.

ART. IV. In the examination, ſtrict attention is paid to the attainments of the ſtudent, not only in the original languages of the ſacred ſcriptures, and in compoſition and his method of ſermonizing, but he is eſpecially examined reſpecting his knowledge in theology, his orthodoxy, his piety, and his views in deſiring to become a preacher of the goſpel.

ART. V. Whoever upon examination ſhall be approved by the ſynod or claſſis, muſt before he is licenſed aſcertain his adherance to the doctrines of the goſpel by ſubſcribing the following formula, viz.

"WE the underwritten, teſtify, that the Heidelberg "catechiſm, and the confeſſion of the Netherlan"d churches, as alſo, the Canons of the national ſyno"d of Dordrecht, held in the years 1618 and 1619, are "fully conformable to the word of God.

"We promiſe moreover, that as far as we are able, we will, with all faithfulneſs, teach and defend both in public and private, the doctrines eſtabliſhed in the ſtandards aforeſaid. And, ſhould it ever happen that any part of theſe doctrines may appear to us dubious, that we will not divulge the ſame to the people, nor diſturb the peace of the church or any community; until we firſt communicate our ſentiments to the eccleſiaſtical judicatories under which we ſtand, and ſubject ourſelves to the council and ſentence of the ſame."

ART. VI. After ſubſcribing the aforeſaid formula, he candidate is entitled to a certificate, or teſtimonial igned by the Preſident of the ſynod, or claſſis, before vhom the examination is held, containing a licence to reach the goſpel, and recommending his perſon and ervices to the churches.

ART. VII. A candidate for the miniſtry is permitted nly to preach the word, but he may not under any pre- ence whatever, adminiſter the ſacraments; nor can he e a delegate to repreſent a church in any eccleſiaſtical ſſembly.

ART. VIII. Every candidate for the miniſtry is to onſider himſelf under the immediate direction of the ſy- nod, and the claſſis which examined him, and is to viſit uch congregations, and preach in thoſe places to which he ſynod, or claſſis ſhall ſend him: but if no particular irections are given, he may preach at his own diſcretion n any congregation that ſhall invite him.

ART. IX. Upon receiving a call from any particular congregation, a candidate is allowed time to conſider he propriety of his accepting it. If more than one call s before him at the ſame time, he may determine which e will prefer; but if there be only one, it is expected he will not finally refuſe the ſame, before having firſt re- ferred his difficulties to the ſynod, or claſſis, and ob- tained proper advice.

ART. X. A candidate who has accepted a call, muſt offer himſelf to be examined for his becoming a miniſter. In this final examination, beſides a repetition of his previous trials in compoſition, and ſermonizing, the original languages of the ſacred ſcriptures, and his knowledge of theology, as well didactic as polemic; he is interrogated reſpecting the nature, and adminiſtra-

tion of the sacraments, the duties of the ministry and his knowledge of ecclesiastical history and of church government.

ART. XI. Upon giving satisfaction in the examination, the candidate subscribes the following formula viz.

"WE the underwritten, ministers of the word of "God, residing within the bounds of the Classis of N. N. "Do hereby sincerely and in good conscience before the "Lord, declare by this our subscription, that we heartily believe and are persuaded, that all the articles "and points of doctrine contained in the confession and "catechism of the reformed Dutch church, together "with the explanation of some points of the aforesaid "doctrine made in the national synod, held at Dort, "recht in the year 1619, do fully agree with the word "of God. We promise therefore, diligently to teach "and faithfully to defend the aforesaid doctrine, without either directly or indirectly contradicting the same "by our public preaching or writing. We declare moreover, that we not only reject all errors that militate "against this doctrine, and particularly those which "are condemned in the above mentioned synod; but "that we are disposed to refute and contradict them, "and to exert ourselves in keeping the church pure from "such errors. And if hereafter any difficulties, or different sentiments respecting the aforesaid doctrine "should arise in our minds, we promise, that we will "neither publicly nor privately, openly, teach or defend the same, either by preaching or writing, until "we have first revealed such sentiment to the consistory, "classis, and synod, that the same may be there examined; being ready always, cheerfully to submit to the "judgment of the consistory, classis or synod, under the "penalty, in case of refusal, to be *ipso facto* suspended "from our office. And further, if at any time the consistory, the classis or synod, upon sufficient grounds of "suspicion, and to preserve the uniformity and purity "of doctrine, may deem it proper to require of us a further explanation of our sentiments, respecting any "particular article of the confession of Faith, the catechism or the explanation of the national synod, we do "hereby promise to be always willing and ready to

'comply with such requisition, under the penalty above
'mentioned; reserving however to ourselves the right
'of an appeal, whenever we shall conceive ourselves
'aggrieved by the sentence of the consistory, the classis
'or particular synod, and until a decision is made upon
'such appeal, we will acquiesce in the determination
'and judgment already passed."

ART. XII. Upon subscribing the aforesaid formula, a certificate signed by the president shall be given to the candidate; and the synod, or classis before which the examination is held, shall fix a day for his ordination, and name at least three ministers to attend, and assist at the same.

ART. XIII. The ordination shall be conducted with proper solemnity. A sermon suited to the occasion shall be preached by him who is named the moderator for that purpose; and the promises, directions, explanations of duty, with the laying on of hands, shall be agreeably to the form for that end expressly made and adopted.

ART. XIV. Every minister must consider himself as wholly devoted to the Lord Jesus Christ in the service of the Church; and shall faithfully fulfil the obligations of his call, in preaching, catechising, and visiting his flock; and be instant in season and out of season; and by word and example always promote the spiritual welfare of his people.

ART. XV. All the ministers, and elders regularly deputed, shall punctually attend the judicatories of which they are members, and for repeated neglect shall be subject to a reprimand, or such other censure as shall be judged proper; and their respective congregations are to consider themselves bound to afford them the opportunity of attendance.

ART. XVI. Ministers who by reason of old age, or habitual sickness and infirmities, either of mind or body, are not capable of fulfilling the duties of the ministry, may upon application and sufficient proof of such incapacity being made to the classis, be declared Emeriti, and be excused from all further service in the church during such infirmity; reserving however to them, the title, rank, and character which before such declaration they enjoyed. In all such cases the classis shall make it a condition previous to any minister's becoming emeritus, that

the congregation enter into ſtipulations obliging them a reaſonable, and annual ſupport to their paſtor w has grown old, or become ſick and infirm in their ſervi

ART. XVII. Miniſters declared emeriti ſhall amenable to the judicatories to which they belong; b they may not proceed to the adminiſtration of the ſac ments, or celebration of marriage, while they contin emeriti, unleſs expreſsly permitted by the claſſis.

ART. XVIII. All miniſters of the goſpel are equ in rank and authority; all are biſhops, or overſeers the church: and all are equally ſtewards of the myſteri of God. No ſuperiority ſhall therefore be ever claim or acknowledged by one miniſter over another, nor ſha there be any lords over God's heritage in the reform Dutch churches.

II. PROFESSORS OF THEOLOGY.

ART. XIX.

THE diſtinction between the firſt and ſecond office the church, that is, between the miniſters of t word and teachers of theology, is founded in the natu of the reſpective offices. The former are thoſe, who t preaching and ruling, inſtruct, and govern the churc and are, as ſuch denominated paſtors or ſhepherds the flock; the latter, are thoſe who are ſet a part onl to teach and defend the truths of the goſpel, and for tha reaſon, are excuſed from fulfilling the paſtoral dutie. This diſtinction was noted in the early ages of the chri tian church. It was attended to at the reformation, an was productive of important benefits, eſpecially with re ſpect to the education of candidates for the holy miniſtry The reformed Dutch church perſeveres in preſerving th ſame diſtinction, and determines that the inſtructing, an pre-paring youth for the ſervice of the ſanctuary, ſhall no be left indiſcriminately to every miniſter, or any indi vidual who may chooſe to aſſume that office.

ART. XX. Profeſſors of theology have as ſuch, n power, juriſdiction or government whatever in th Church; but as they are miniſters who preach occaſion ally, they are entitled, when they ſtand in connection with any congregation, equally with other miniſters, t adminiſter the ſacraments, and to a ſeat and voice in eccleſiaſtical aſſemblies.

ART. XXI. As it is of the laſt importance that pro-

fessors of theology should be found in the faith, posses bilities to teach, and have the confidence of the church-s, they shall always, for the greater security, be chos-n and appointed by a majority of votes in the general synod only. To prevent as far as possible the unhappy consequences of partiality, haste, or undue influence in obtaining an office of such consequence to the church; a nomination of one, or more candidates shall be previously made, upon which the synod shall fix a day when they will proceed to an election, provided that no appointment of a professor in theology shall ever be made on the same day in which he is nominated.—An instrument certifying the appointment, and specifying the duties of the office shall be signed in the presence of the general synod, by the president thereof, and by him be given in the name of the Church, to the person elected.

ART. XXII. No professor of theology shall be permitted to officiate until he shall have subscribed the following formula, viz.

"WE the underwritten, professors of sacred theology 'in the reformed Dutch church, by this our subscription, 'uprightly and in good conscience before God declare, 'that we heartily believe and are persuaded, that all the 'articles and points of doctrine contained in the confes-'sion and catechism of the reformed Dutch churches, 'together with the explanation of some points of the 'said doctrine made in the national synod held at Dord-'recht in the year 1619, do fully agree with the word 'of God. We promise therefore that we will diligently "teach and faithfully defend the aforesaid doctrine and "that we will not inculcate or write, either publicly or "privately, directly or indirectly any thing against the "same. As also that we reject not only all the errors "which militate against this doctrine and particularly "those which are condemned in the above mentioned sy-"nod, but that we are disposed to refute the same, open-"ly to oppose them, and to exert ourselves in keeping "the church pure from such errors. Should it, never-"theless, hereafter happen, that any objections against "the doctrine might arise in our minds, or we entertain "different sentiments, we promise that we will not either "publicly or privately propose, teach or defend the "same by preaching or writing, until we have first sul-

" ly revealed such sentiments to the general synod, "
" whom we are responsible, that our opinions may "
" the said general synod receive a thorough examinatio
" being ready always cheerfully to submit to the jud
" ment of the general synod, under the penalty, in ca
" of refusal, to be censured by the said synod. An
" whenever the general synod upon sufficient grounds
" suspicion, and to preserve the uniformity and purit
" of doctrines, may deem it proper to demand from us
" more particular explanation of our sentiments respec
" ing any article of the aforesaid confession, catechis
" or explanation of the national synod, we promise here
" by to be always willing and ready to comply with suc
" demand, under the penalty beforementioned; reservin
" to ourselves, the right of re-hearing, or a new tria
" if we shall conceive ourselves aggrieved in the sentenc
" of the general synod: during the dependence of whic
" new trial, we promise to acquiesce in the judgment al
" ready passed, as well as finally to submit, withou
" disturbing the peace of the churches, to the ultimat
" decision of the said general synod."

ART. XXIII. As no student can be admitted to
public examination before any classis or synod, unless he
shall produce a document under the hand and seal of a
professor of theology, appointed by the general synod
(see expl. art. 3.) it shall be the duty of every professor,
after repeated private examinations, faithfully and im-
partially, to certify the progress and attainments of every
student, who has attended the lectures of the said pro
fessor for two years, or may have studied the same term,
under some person for that purpose expressly named by
the general synod, and who shall apply to such profes-
sor for a certificate, and recommendation. All regula-
tions respecting any further term for study, or any par-
ticular dispensation, which peculiar circumstances may
render necessary in the case of any students in theology,
shall be formed by the general synod alone, to which,
as well the professors, as the classis or particular synods
shall submit and always conform themselves.

ART. XXIV. Every professor of theology shall con-
tinue in his office during life, unless in case of such mis-
behaviour as shall be deemed a violation of the obliga-
tions entered into at his appointment; or unless he re-

luntarily deserts or resigns his profession; or from age or infirmities becomes incapable of fulfilling the duties thereof; of all which the general synod alone shall judge; and to that synod a professor of theology shall always be amenable for his doctrine, mode of teaching and moral conduct.

ART. XXV. The general synod will endeavour to procure and preserve a proper fund for the support of the professorship of theology, that the person set apart for that office, may not be dependant upon any particular congregation, while they are employed for the common benefit of all the churches.

III. ELDERS AND DEACONS.

ARTICLE XXVI.

THE manner of choosing elders, and deacons, is not rigidly defined: a double number may be nominated by the consistory, out of which the members of the church may choose those who shall serve.—Or, all the members may unite in nominating and choosing the whole number without the interference of the consistory. —Or, the consistory, for the time being, as representing all the members, may choose the whole, and refer the persons thus chosen, by publishing them in the church, for the approbation of the people. This last method has been found most convenient, especially in large churches, and has long been generally adopted. But where that, or either of the other modes has for many years been followed in any church, there shall be no variation or change, but by previous application to the classis, and express leave first obtained for altering such custom.

ART. XXVII. The elders with the ministers of the word constitute, what the reformed Dutch church properly calls, the consistory. But as the deacons have always in America, where the congregations were at first very small, (see synod Dordr. art. 38,) been joined with the elders, and wherever charters have been obtained, are particularly named, as forming with them one consistory; it is necessary to define their joint as well as respective powers. From the form of their ordination it is evident, that to the elders, together with the ministers of the word, is committed the spiritual

government of each church; while to the deacons belong the obtaining charitable affiſtance and the diſtribution of the ſame in the moſt effectual manner for the relief and comfort of the poor. When joined together in one board, the elders and deacons have all an equal voice in whatever relates to the temporalities of the church, to the calling of a miniſter, or the choice of their own ſucceſſors; in all which, they are conſidered as the general and joint repreſentatives of the people: but in admitting members to full communion; in exerciſing diſcipline upon thoſe who have erred from the faith, or offended in morals; and in chooſing delegates to attend the claſſis, the elders with the miniſters have alone a voice.

Notwithſtanding, as moſt of the conſiſtories ſtill remain ſmall, it is reſolved that the reſpective powers may remain blended; and the elders, and deacons continue to unite in executing the joint rights of a conſiſtory reſpecting all the objects of the reſpective offices as hitherto they have done; and no change in any congregation ſhall in this matter be introduced, without firſt making application for that purpoſe to the claſſis, and obtaining an expreſs regulation for the diſtinct and ſeparate adminiſtration of the reſpective powers of the elders and deacons.

As many difficulties are known to have ariſen in the minds of deacons, reſpecting the application of monies collected by them in the churches, to any other purpoſe, than thoſe of immediate charity; it becomes neceſſary to explain this ſubject, and remove the difficulties, by declaring that, the deſign and object of the collections, are not only the relief of the poor, but alſo the neceſſities of the congregation.—Charity extends to the ſouls of men as well as their bodies; and procuring the goſpel for the poor is the higheſt benefit. If the abilities of the congregation, therefore, are not adequate to the building of a church, or maintaining a miniſter, by means of ſubſcriptions, or any other fund, there is no doubt, but the deacons may, in good conſcience aſſiſt from their collections, and beſtow as much as can be ſpared from the immediate wants of the ſuffering poor.—Finally, as the deacons in every church are to be conſidered as ſerving the church, ſo they are in that

ſervice, ſubordinate to the rule and government of the church which is veſted in the conſiſtory (ſee art. 25, of Syn. Dord.) and they ought to ſubmit to the advice and direction of the ſame. But where no particular directions interfere, the deacons muſt proceed agreeably to their own diſcretion.

ART. XXVIII. In order to leſſen the burthen of a perpetual attendance upon eccleſiaſtical duties, and by a rotation in office to bring forward deſerving members, it is the eſtabliſhed cuſtom, in the reformed Dutch church, that elders and deacons remain only two years in ſervice, after which they retire from their reſpective offices, and others are choſen in their places; the rotation being always conducted in ſuch a manner, that only one half of the whole number retire each year. (ſee Syn. Dord. art. 27.) But this does not forbid the liberty of immediately chooſing the ſame perſons again, if from any circumſtances it may be judged expedient to continue them in office, by a re-election.

ART. XXIX. When matters of peculiar importance occur, particularly in calling a miniſter, building of churches, or whatever relates immediately to the peace and welfare of the whole congregation, it is uſual (and it is ſtrongly recommended upon ſuch occaſions, always) for the conſiſtory to call together all thoſe who have ever ſerved as elders or deacons, that by their advice and counſel, they may aſſiſt the members of the conſiſtory. Theſe, when aſſembled, conſtitute what is called the *great conſiſtory*. From the object, or deſign of their aſſembling, the reſpective powers of each are eaſily aſcertained: Thoſe who are out of office, have only an advifory or counſelling voice; and, as they are not actual members of the board or corporation, cannot have a deciſive vote. After obtaining the advice, it reſts with the members of the conſiſtory to follow the counſel given them, or not, as they ſhall judge proper. But, unleſs very urgent reaſons ſhould appear to the contrary, it will be prudent and expedient in all caſes, to comply with the advice of thoſe, who from their numbers and influence in the congregation, may be ſuppoſed to ſpeak the language of the people, and to know what will be moſt for edification and peace.

ART. XXX. An office, the object of which ſelel-

respects keeping in repair the churches, the parsonage, and school houses, and executing the orders which the consistory from time to time, may make in regard to them, has, in most congregations, been appointed by the title of *church-masters*. These are annually elected by the consistory, and may be continued where it has been customary, and is approved; or the consistory may appoint two or more of their own body, as a standing committee for that purpose, at their own discretion, and as they shall find to be most convenient.

II. Of ECCLESIASTICAL ASSEMBLIES.

ARTICLE XXXI.

ALL *ECCLESIASTICAL ASSEMBLIES* possess a right to judge and determine upon matters within their respective jurisdictions, and which are regularly, and in an ecclesiastical manner, brought before them. As every individual, who judges himself aggrieved, has a right of appealing from the decision of a lower assembly to an higher; so it is permitted to lower assemblies, when difficult or important cases are brought before them, to postpone a final determination, until they have laid the whole, before an higher assembly. In all such references from a lower assembly to an higher, the latter may remit the case, with proper advice, back to the former, to be there decided; or, if it shall appear to be very important, and what may affect in its consequences, the general welfare of the churches, the higher assembly may take the case under its own immediate cognizance, and proceed in the same, either *de novo*, or upon the evidence produced in the records of the lower assembly.

4. Of CONSISTORIES.

ARTICLE XXXII.

THE particular spiritual government of the congregation is committed to the consistory. It is therefore their duty at all times to be vigilant, to preserve discipline, and to promote the peace, and spiritual interest of the congregation. Particularly, before the celebration of the Lord's supper, a faithful and solemn enquiry is to be made, by the president of the consistory; whether to the knowledge of those present, any member in full communion has departed from the faith, or in walk or conversation has behaved unworthy the christ-

tian profeſſion? that ſuch as are guilty may be properly rebuked, admoniſhed, or ſuſpended from the privilege of approaching the Lord's table, and all offences may be removed out of the Church of Chriſt.

ART. XXXIII. Every conſiſtory ſhall keep a record of its own acts and proceedings. And in every congregation a diſtinct and fair regiſter ſhall be preſerved by the miniſter, of every baptiſm and marriage there celebrated, and of all who are received as members in full communion.

ART. XXXIV. Conſiſtories poſſeſs the right of calling miniſters for their own congregations. But in exerciſing this right they are bound to uſe their utmoſt endeavours, either by conſulting with the great conſiſtory, or with the congregation at large, to know what perſon would be moſt acceptable to the people.

ART. XXXV. A neighbouring miniſter (if there is none belonging to the conſiſtory) muſt be invited to ſuperintend the proceedings, whenever a conſiſtory is deſirous of making a call. The inſtrument is to be ſigned by all the members of the conſiſtory, or by the preſident, in the name of the conſiſtory; and if the church is incorporated, it is proper to affix the ſeal of the corporation. When the call is completed, it muſt be laid by the conſiſtory before the claſſis, and be approved by the ſame, before it can be preſented to the perſon called.* And if the call be accepted, the approbation of the people muſt be formally obtained by the conſiſtory, (agreeably to art. iv. of the church orders,) before the miniſter may be ordained.

ART. XXXVI. The forms of calls have hitherto varied. In many it has been cuſtomary to enumerate all the particular duties to be performed by the Miniſter: but

* In the United States of America, where civil and religious liberty are fully enjoyed, and where no eccleſiaſtical eſtabliſhments can be formed by civil authority; the approbation of magiſtrates in the calling of miniſters, is not required or permitted. It was therefore, judged proper in the tranſlation of the church orders, to omit every paragraph which refered to any power of the magiſtrate, in eccleſiaſtical affairs, as a matter merely local and peculiar to the European eſtabliſhments.

as those duties are sufficiently ascertained; it is judged unnecessary to burthen the instrument with a repetition of what the very office of a minister implies. For the sake of propriety therefore, as well as uniformity, it is recommended to the churches, for the future to adopt the following form of a call: viz.

To N. N.

Grace mercy and peace from GOD our FATHER, and JESUS CHRIST our LORD!

"WHEREAS the church of Jesus Christ at——, is at "present destitute of the stated preaching of the word, "and the regular administration of the ordinances, and "is desirous of obtaining the means of grace, which "God hath appointed for the salvation of sinners, "through Jesus Christ his Son. AND WHEREAS the "said church is well satisfied of the piety, gifts and "ministerial qualifications of you N. N. and hath good "hope that your labours in the gospel will be attended "with a blessing. Therefore, we (*the stile and title of the said church.*) have resolved to call, and we hereby "solemnly, and in the fear of the Lord, do call you the "said N. N. to be our pastor and teacher, to preach "the word in truth and faithfulness, to administer the "holy sacraments agreeably to the institution of Christ, "to maintain christian discipline, to edify the congre"gation and especially the youth by catechetical instruc"tions, and, as a faithful servant of Jesus Christ, to "fulfil the whole work of the gospel ministry, agreea"bly to the word of God, and the excellent rules and "constitution of our reformed dutch church, establish"ed in the last national synod held at Dordrecht, and "ratified and explained by the ecclesiastical judicatory, "under which we stand, and to which you, upon ac"cepting this call, must with us remain subordinate.

"In fulfilling the ordinary duties of your ministry, it is "expressly stipulated, that besides preaching upon such "texts of scripture, as you may judge proper to select "for our instruction, you also explain a portion of the "Heidelbergh catechism on the Lord's days, agreeably "to the established order of the reformed dutch church, "and that you farther conform in readering all that "public service, which is usual, and has been in con"stant practice in our congregation; the particular ser-

" vice which will be required of you, is (*here insert a
" detail of such particulars, if any there be, which the si-
" tuation of the congregation may render necessary; espe-
" cially in case of combinations, when the service required
" in the respective congregations, must be ascertained; or
" when the dutch and english language are both requisite,
" the proportion of each may be mentioned, or left discreti-
" onary as may be judged proper.)

" To encourage you in the discharge of the duties of
" your important office; we promise you in the name
" of this church, all proper attention, love and obedi-
" ence in the Lord; and to free you from wordly cares
" and avocations, while you are dispenting spiritual
" blessings to us; we the (*Elders and Deacons, &c. the
" stile and title of the church*) do promise and oblige our-
" selves to pay to you the sum of——,in——payments,
" yearly and every year as long as you continue the mi-
" nister of this church, together with (*such particulars
" as may refer to a parsonage or other emoluments*) for
" the performance of all which, we hereby bind our-
" selves and our successors firmly by these presents.
" The Lord incline your heart to a cheerful acceptance
" of this call, and send you to us in the fulness of the
" blessing of the gospel of peace! done in consistory
" and subscribed with our names this——day of——
" in the year ——."

Attested by N. N. Moderator of the call.

ART. XXXVII. Consistories which have hitherto combined with one or more neighboring consistories, in making calls and having a minister to serve in common, may not at pleasure break such combination; but whenever their situation and circumstances render them capable of severally calling a minister; a representation thereof must be made to the classis, and leave be first requested and obtained, before their former connections can be dissolved.

II. CLASSIS.

ART. XXXVIII.

THE reformed dutch church holds the middle station, between two extremes. On the one hand, she denies all superiority of one minister of Christ over another, and on the other, considers independent, unconnected congregations as unsafe and inconvenient. In

order therefore, to unite both counsel and energy, for the promotion of the spiritual interests of the church, consistent with the liberty and dignity of the gospel dispensation; her government is administered by classes, and synods. A classis consists (Art. 41. Church orders) of all the ministers, with each an elder, and one elder from every vacant congregation, within a particular district. In this assembly, an immediate representation of all the churches within those limits is formed; and a power of regulating the common measures for promoting religion, preventing error, and preserving peace within such district is lodged. To constitute a classis are required at least three ministers and three elders.

ART. XXXIX. Classes are invested with the power of approving or disapproving calls, and of ordaining or deposing ministers, or dismissing them when called elsewhere. They have cognizance of whatever respects the welfare of their particular churches, for the management of which the consistories may be incompetent. To the classes also appertain, the receiving and determining all appeals from consistorial adjudications; as well as all cases respecting either ministers or people which may arise within their jurisdiction, and are regularly brought before them. The forming new congregations, and determining the boundaries, when contested between congregations already formed; the continuing combinations, or the dissolution or change of the same, as may be requested by the people, or be judged necessary among the respective congregations.

Among the proper powers of classes, that of examining students of theology for their becoming candidates, for the ministry, and of candidates, for their becoming ministers, is very important; and must always be attended to with great prudence, zeal, and fidelity. This power (which for certain reasons) has hitherto been exercised only by the synod, shall, agreeably to the government and discipline of the church, for the future, be also exercised by the respective classes.

ART. XL. It shall be left to the discretion of every student in theology, to apply either to the synod or to any classis he may choose for examination. But a candidate who has received a call, must be examined by the

claſſis under whoſe juriſdiction the church that has made the call is placed; unleſs ſuch candidate ſhould prefer being examined by the ſynod.

ART. XLI. At every examination of a ſtudent or candidate by a claſſis, two of the deputati ſynodi ſhall be preſent, who ſhall ſee that the examination is performed with ſtrictneſs, propriety and juſtice. That the deputati may obtain proper and timely notice, it ſhall be the duty of the preſident of the laſt preceeding claſſis, upon application being made to him for an examination, to ſend immediate information to the deputati, and communicate the time and place when and where the ſame is to be held, in ſuch manner that the deputati ſhall be notified at leaſt two weeks before ſuch examination.

ART. XLII. Every claſſis ſhall keep a book, in which the forms of ſubſcriptions for candidates and miniſters of the goſpel are fairly written, which thoſe who are examined and approved, ſhall reſpectively ſubſcribe in the preſence of the claſſis. It ſhall alſo be the duty of every claſſis, annually to report to the ſynod, all perſons who have been examined and licenſed, as well as thoſe who have been ordained; and alſo, all removals of miniſters from one place to another, or by death, which may have happened within the juriſdiction of ſuch claſſis, ſince the laſt ſeſſion of Synod.

ART. *XLIII.* Whenever the examination of a candidate for the miniſtry, the approbation of a call, or any other *ordinary buſineſs* which could not be tranſacted at the ſtated meeting, ſhall render an extraordinary meeting of the claſſis neceſſary, it ſhall be the duty of the preſident of the laſt claſſis, upon application being made to him for that purpoſe, to call by circular letters the members together. And, whenever two miniſters and two elders belonging to the claſſis ſhall upon *any occaſion*, requeſt in writing, under their hands, an extraordinary meeting, the preſident of the laſt claſſis may not refuſe calling the ſame; provided that the expenſes attending all extraordinary meetings of the claſſis ſhall be always ſupported by the perſon or congregation, at whoſe requeſt or for whoſe benefit ſuch ſeſſion is held.

ART. *XLIV.* Once every year the claſſis ſhall direct, what ſhall be deemed neceſſary and practicable with regard to the viſitation of the churches, within their

reſpective juriſdictions, and report the ſame to the ſynod. For the more uniform and proper execution of this important duty, ſuch particular queſtions and inquiries as ſhall be agreed upon, in any general ſynod for that purpoſe, ſhall be inſerted in the book of records of every claſſis, and by the viſitors be faithfully propoſed to the miniſter, elders, and the deacons of every congregation in their reſpective viſitations.

III. PARTICULAR SYNODS.

ART. *XLV.*

A PARTICULAR SYNOD conſiſts of a delegation of two miniſters, and two elders from a number of claſſes, (church orders Art. 47.) and conſtitutes a repreſentation of all the particular churches within thoſe reſpective claſſes.

ART. *XLVI.* Synods have power to receive and determine all appeals and references properly brought from the claſſes; and to take original cognizance of ſuch caſes as are not merely local, and which in their conſequences are ſuppoſed to affect the general welfare of the church.

ART. *XLVII.* Notwithſtanding the power of examination is conferred upon the claſſes, the particular ſynods, (until it be otherwiſe determined in the general ſynod) will continue as heretofore, to examine and licenſe; and it ſhall ſtill remain in the choice of any ſtudent in theology, or of any candidate who has received a call to be examined by the ſynod: but with this expreſs declaration, that the examinations held by any claſſis, and the certificate given by the preſident of a claſſis, ſhall be conſidered as equally proper, authentic and valid, as thoſe done and conferred by a ſynod.

ART. *XLVIII.* A copy of the minutes of every ſeſſion of the claſſis, held ſince the laſt ſeſſion of ſynod, ſhall, at the opening of the ſynod, be produced and laid upon the table for the inſpection of the members. The reports of each claſſis reſpecting the candidates, miniſters, ordinations, and removals made within their juriſdictions, ſhall not only be mentioned in the minutes of the ſynod, but be regularly inſerted by the ſcriba of the ſynod, in a regiſter preſerved for that purpoſe by the ſynod.

ART. *XLIX.* When any particular buſineſs cannot

be finished at the annual session of synod, or when any matter is foreseen to claim their attention, which ought to be dispatched before the next usual time of meeting, it shall be in the power of synod to adjourn to any future day, and hold an extraordinary session. Whenever also two of the deputati synodi, shall represent to the president of the last synod, the necessity of calling an extraordinary synod, and shall in writing request him so to do, it shall be the duty of such president by circular letters to the members of the last synod, to summon an extra session, for the express purpose suggested by the deputati; which business, and no other whatever, shall then be transacted.

ART. L. The particular synods shall continue to exchange every year a copy of their acts with the synod of North-Holland, and express in their letters the desire of the reformed church in America, to preserve a connection and cultivate a correspondence, which they highly esteem and have found to be beneficial.

IV. GENERAL SYNOD.

ART. LI

A General synod represents the whole body. It is the highest judicatory, and the last resort in all questions, which relate to the government, peace, and unity of the church. To this is committed the superintending the interests of religion, the maintaining harmony, and faithfully preserving the churches in the principles and practice of their holy religion.

ART. LII. To the general synod alone shall appertain the power of nominating and appointing professors of theology; of constituting them emeriti, and declaring their places vacant; of calling them to an account for their doctrines or conduct, and when found guilty, of punishing them by admonition, suspension or total removal, as the case may require.

To the general synod is referred the right of corresponding with other churches; and particularly of superintending and preserving the correspondence which has long been maintained between the reformed church in the Netherlands and this church. For which purpose a copy of the letters sent by the particular synod, and those received by them with the state of the correspondence since the last recess of every general synod, shall

be reported by the particular ſynod, at every ordinary ſeſſion of the general ſynod.

To the general ſynod belongs the receiving and iſſuing all appeals from particular ſynods; and proceeding and determining in all references which are regularly brought, agreeably to ſuch regulations and reſtrictions, as ſhall for that purpoſe be made and determined.

Finally, To the general ſynod belongs the forming of new particular ſynods, and properly organizing the ſame; of aſcertaining their bounderies, and judging and determining all diſputes that may ariſe at any time, reſpecting ſuch boundaries.

ART. LIII. As the holding a general ſynod (agreeably to Art. 50. of the church orders) has been found to be inconvenient in the Netherlands, and the churches there have adopted a mutual correſpondence from the particular ſynods as a ſubſtitute; ſo the ſituation and particular circumſtances of the reformed Dutch church in America, render an alternative in the organization of a general ſynod, equally neceſſary. It is, therefore, reſolved that, inſtead of being compoſed of delegates from the particular ſynods, the general ſynod ſhall continue as hereafore, to conſiſt of all the Miniſters, with each an elder, and alſo, an elder from every vacant congregation. This mode of conſtituting a general ſynod ſhall remain until ſome other ſubſtitute, or the obtaining a ſufficient number of delegates from particular ſynods ſhall be found practicable, and by a formal reſolution of the general ſynod for the time being ſhall be regularly adopted. And all the powers and rights before recited are and ſhall continue to be veſted in the general ſynod organized agreeably to the preſent form.

ART. LIV. The general ſynod ſhall aſſemble once every three years, on ſuch days, either in the month of May or June, and at ſuch place as ſhall, at every preceding ordinary general ſynod be determined. Any ten miniſters, and ten elders or more, from a majority of the ſeveral claſſis being met on the day, and at the place appointed, ſhall be deemed ſufficient to form a general ſynod and proceed upon buſineſs

ART. LV. The general ſynod ſhall keep a regular and diſtinct record of all its proceedings; and may adjourn or make ſuch regulations from time to time, for

calling an extraordinary seffion as shall be judged convenient and neceffary.

III. Of USAGES and CUSTOMS.

ART. LVI.

THE zeal of the reformed church, for initiating children early in the truth, (expreffed, Art. 54th of the church orders, where care is taken that fchoolmafters fhall be of the reformed religion) cannot be evidenced in the fame manner in America, where many denominations of chriftians, and fome who do not even profefs the chriftian religion, inhabit promifcuoufly; and where fchoolmafters can feldom be found who are members of the church. In fuch a fituation, it is recommended to parents to be peculiarly attentive to the religious education of their children, not only by inftructing them and daily praying with them at home, but by never employing fchoolmafters whofe characters are unafcertained or fufpicious, and efpecially none who fcoff at the holy fcriptures or whofe conduct is immoral.

It is alfo further recommended, that parents endeavour to prevail upon fchoolmafters to make the children belonging to the Dutch church, commit to memory, and publicly repeat in the fchool, one fection of the Heidelbergh catechifm, at leaft once every week.

ART. LVII As a regifter muft be kept by every minifter of all the baptifms celebrated in his church, (fee Exp. Art. 33.) it is neceffary for all who defire to have their children baptifed, previoufly to apply to their minifter for that purpofe. Such applications alfo afford an opportunity to the minifter of explaining the nature of the ordinance of baptifm, and preffing upon the conficence of the parent, the duties incumbent upon him as a profeffing chriftian, and to which, in particular, by this holy facrament, he is obliged. The cuftom which has prevailed in fome congregations of applying to the clerk of the church, for regiftering infants who are to be baptifed, fhall be abolifhed, and for the future, none but minifters fhall perform that fervice.

ART. LVIII. The facrament of baptifm ought always to be adminiftered in the church, at the time of public worfhip, (See church ord. Art. 56.) and the forms adopted for baptifm, confider it as celebrated in public. Baptizing in private families is therefore to be difcounte-

nanced, and as much as poſſible avoided. In caſes however, of the ſickneſs of the parents and eſpecially of the infant, it is lawful to adminiſter this ſacrament in private. In other caſes which may have ſomething ſingular in their circumſtances, it is left to the conſcientious diſcretion of the miniſter to comply with the requeſts of parents for private baptiſm or not, as he ſhall judge proper. In this however, he is to conſider himſelf reſponſible to his conſiſtory, if queſtioned thereon. But no private baptiſm ſhall be adminiſtered without the preſence of at leaſt one elder, who ſhall accompany the miniſter for that purpoſe, and the ſame form and ſolemnity ſhall be always uſed as in public baptiſm.

ART. *LIX.* In the church there is no difference between bond and free, but all are one in Chriſt. Whenever therefore, ſlaves or black people ſhall be baptiſed or become members in full communion of the church, they ſhall be admitted to equal privileges with all other members of the ſame ſtanding, and their infant children ſhall be entitled to baptiſm and in every reſpect be treated with the ſame attention that the children of white or free parents are in the church. Any miniſter, who upon any pretence, ſhall refuſe to admit ſlaves or their children, to the privileges to which they are entitled, ſhall upon complaint being exhibited and proved, be ſeverely reprimanded by the claſſis to which he belongs.

ART. *LX.* With reſpect to godfathers and godmothers, or witneſſes, as they are called, (See Art. 57, Church Ord.) the meaning of the reformed church is ſufficiently explained in the ſynod, held at Weſel, in the year, 1568. chap. 1, Art. 10. "We hold it among matters which are to be accounted indifferent whether any witneſſes are taken in baptiſm, or whether to the parents alone, together with the whole congregation, the charge of baptiſed children is committed." And again, chap. vi. Art. 3. "The cuſtom of having particular witneſſes who are called godfathers and godmothers, is left to be followed or not, as each one ſhall chooſe."

ART. *LXI.* Great attention ſhall always be paid by all the miniſters of the goſpel to the inſtruction of youth and others, in their reſpective congregations, in order to prepare them to make a confeſſion of their faith, and from proper principles and right views, as members in

ull communion, to approach the Lord's table. If any minifter fhall habitually neglect to catechife the children and youth of his congregation, it fhall be the duty of the elders to urge him to it; and if he fhall without a fufficient reafon, notwithftanding the remonftrance of his elders, continue to neglect the fame for one whole year; he fhall be reported by his elders to the claffis, that meafures may be taken to oblige him to fulfil, what the reformed Dutch church has always confidered, a very important and neceffary part of the miniferial duty.

ART. *LXII.* None can be received as members in full communion, or be fuffered to partake at the Lord's table, unlefs they firft fhall have made a confeffion of their faith, or have produced a certificate of their being members in full communion of fome reformed church. All fuch fhall be reported by the minifter to the conffiftory and be approved by them, and published to the congregation, before they can be regiftered as regular members in the church. Members, who are known to be fuch from other congregations, may be admitted to occafional communion upon application to the minifter.

ART. *LXIII.* In article 23, of the church orders, it is mentioned as a duty incumbent upon miniffers and elders, to vifit the members in full communion of their refpective congregations, previous to the adminiftration of the Lord's fupper. Thefe vifitations, when performed with prudence and proper folemnity, have been found to be productive of many good and happy confequences. It is therefore expected that every minifter, accompanied with an elder, will (unlefs it be judged impracticable by the conffiftory) at leaft once in every year, vifit all the members of his church, and endeavour to remove all animofities that may have arifen, and excite them to peace and proper exercifes of faith and holinefs. Miniffers and elders who fhall habitually neglect this duty, fhall be called to account in their refpective claffis, and be prompted to attend to the fame. And all claffes are injoined to make particular enquiry whether this duty is punctually fulfilled in the refpective congregations within their diftrict.

ART. *LXIV.* If any member of the reformed Dutch church, fhall chooffe to fubmit any book or writing on religious fubjects, previous to its publication, to the appro-

bation of Synod, and makes application for that purpose; the synod may appoint the professors of theology, or any number of their members as a special committee for reviving such book or writing, and approving and recommending the same, if it shall be deemed proper. The 55 Art. of the church orders is to be no further extended, nor is it in any other mode practised upon by the reformed Dutch church in America.

ART. *LXV.* No psalms or hymns may be publicly sung in the reformed Dutch churches, but such as are approved and recommended by the general synod. (church ord. art. 69.) In the reformed Dutch church in America, the following are approved and recommended, viz.

In the Dutch language, the version of Datheenus, and the new version of psalms and hymns compiled and adopted in the Netherlands, in the year 1773. In the English language the psalms and hymns compiled by professor Livingston, and published with the express approbation and recommendation of the general synod, in the year 1789. In the French language, the psalms and hymns compiled by Theodor De Beza and La Moret. And in the German language the psalms and hymns published at Marburgh and Amsterdam, and now used in the reformed churches in Germany, in the Netherlands and in Pennsylvania.

ART. LXVI. The church of Christ is the best discerner of the times, and of the duties, to which the providence of God may call his people. The church ought therefore, when it is judged proper, not only to request the civil rulers to set apart, days of fasting and prayer or thanksgiving; but it may in its respective judicatories, call the people to those duties, either within the limits of a congregation, a classis, or a synod.

ART. LXVII. That the reformed church does not believe the days usually called holydays are of divine institution, or by preaching on those days (see art. 67 of church orders) intends any thing more than to prevent evil, and promote the edification of the people, is evident from the contents of the 53 art. of the synod of Dordrecht held in the year 1574. "With regard to feast days, upon which besides the Lord's day, it has been customary to abstain from labour, and to assemble

in the church, it is resolved that we must be contented with the Lord's day alone. The usual subjects however of the birth of Christ, of his resurrection, and sending of the holy spirit may be handled and the people be admonished, that these feast days are abolished." In the national synod held at Middleburgh, in Zealand, in the year, 1581, art. 50. it is said, "in places where the feast days are celebrated, the ministers shall endeavour, by preaching at such times, to change the unnecessary and hurtful idleness of the people into holy and edifying exercise.

ART. LXVIII. In consequence of abuses which have frequently arisen from the practice of preaching funeral sermons, the 65th art. of the church order is strictly adhered to; but as it is often found to answer a good purpose, to speak a word of exhortation at the time of funerals, the right of addressing the people upon such occasions, is left to be exercised by every minister at his own discretion.

IV. DISCIPLINE.

ARTICLE LXIX.

NO accusation or process is admissible before an ecclesiastical judicatory but when offences are alledged which, agreeably to the word of God, deserve the censure of the church. Nor shall any complaint of a private nature be noticed, unless the rules prescribed by the Lord Jesus, Mat. xviii, have been strictly followed. Neither shall complaint in cases of scandal be admitted, unless such complaints are brought forward within the space of one year and four months after the crime shall be alledged to have been committed; excepting, when it shall appear that unavoidable impediments prevented the bringing an accusation sooner.

ART. LXX. To establish an accusation against any member of the church, the testimony of more than one witness is required. Their testimony shall be given under a solemn declaration upon the faith and credibility of a christian, or of an oath taken before a magistrate, at the discretion of the judicature. Every trial, in all judicatories, from the highest to the lowest, shall be deliberate and impartial. The sum of the evidence shall be faithfully minuted. The sentence shall always be entered at large on the records. And all the parties shall imme-

diately be allowed copies of the teſtimony and ſentence, and of the whole proceedings, if they demand the ſame.

ART. *LXXI.* Miniſters of the goſpel muſt be an example to believers, and much of their ſucceſs will uſually depend upon their good character, and their holy walk and converſation. Their conduct muſt therefore be watched over with great attention, and their crimes puniſhed with impartiality and ſeverity. In admitting accuſations againſt a miniſter, the rule preſcribed by the apoſtle, 1 Tim. v. 19, ſhall always be obſerved; and accuſers muſt come forward openly to ſupport the charge, unleſs where common fame has rendered a ſcandal ſo notorious, that the honour of religion ſhall require an inveſtigation.

ART. *LXXII.* When it is ſaid (art. 79 of the church orders) that miniſters guilty of atrocious crimes ſhall be ſuſpended from the exerciſe of their office by the conſiſtory, until they are tried by the claſſis, it is only intended, that in certain public and notorious offences, which would render the appearance of a miniſter in the pulpit, in ſuch a ſituation, highly offenſive; it ſhall be the duty of the conſiſtory, in order to prevent ſcandal, to ſhut the door againſt ſuch criminal, and refer him to be tried by the claſſis, as ſoon as poſſible. The proceedings of the conſiſtory in ſuch caſes, is at their peril, and is not to be conſidered as a trial, but only a prudent interference, and binding over the perſon accuſed to the judgment of his peers.

ART. *LXXIII.* The forms and proceedings in the reſpective judicatories ſhall always be, as far as poſſible, agreeable to eſtabliſhed precedents and uſages. In caſes which appear to be new and difficult it is recommended to the lower judicatories to refer their difficulties to the higher, for direction; and to the higher, as well as to the lower to proceed with peculiar deliberation, and always agreeable to the word of God, and the ordinances and conſtitution of the reformed Dutch church.

Reſpecting theſe explanatory articles, the general ſynod declare that they contain the principal out-lines of the practice of their church; agreeably to which the eccleſiaſtical ordinances of the national ſynod, held at Dordrecht, in the years, 1618, and 1619, and which were ſolemnly and formally recogniſed and adopted, at

the convention held at New-York, in the year 1771, are proceeded upon, and executed. And the general ſynod further declare, that theſe articles are to be conſidered as ſubjected to ſuch additional explanations and alterations as ſhall be found neceſſary to throw light upon any article of the church orders of the ſynod of Dordrecht aforeſaid, or be judged proper to remove any doubts or difficulties. With this expreſs proviſion, however, that no alterations, or explanations ſhall ever be made, but by previous recommendations from the general ſynod to the reſpective claſſes, and the conſent of a majority of the ſame to ſuch propoſed alterations, or explanations, together with the final determination and reſolution of the general ſynod for the time being.

The preceding explanatory articles were ratified in the general ſynod, held at New-York, the 10th day of October, 1792, and were ſigned,

SOLOMON FRAELIGH, Præſes,
JOHN BASSET, Scriba,
PETER STRIKER, Scriba.

FINIS

43. **Unknown New Brunswick Imprint,—1798** —The / Psalms of David, / with / Hymns and Spiritual Songs. / also, / The Catechism, Confession of Faith, / and Liturgy / of the / Reformed Church in the Netherlands. / For the Use of the Reformed Dutch Church in North / America. / With an Appendix, containing, / Articles explanatory of the Government / and Discipline of the Reformed Dutch / Church in the United States of / America. / New Brunswick: / Printed and Sold, wholesale and retail, by Abraham Blauvelt. —1798. Pp. 489, 12mo, original calf. $15.00

Not in Nelson's Check list of New Jersey imprints.